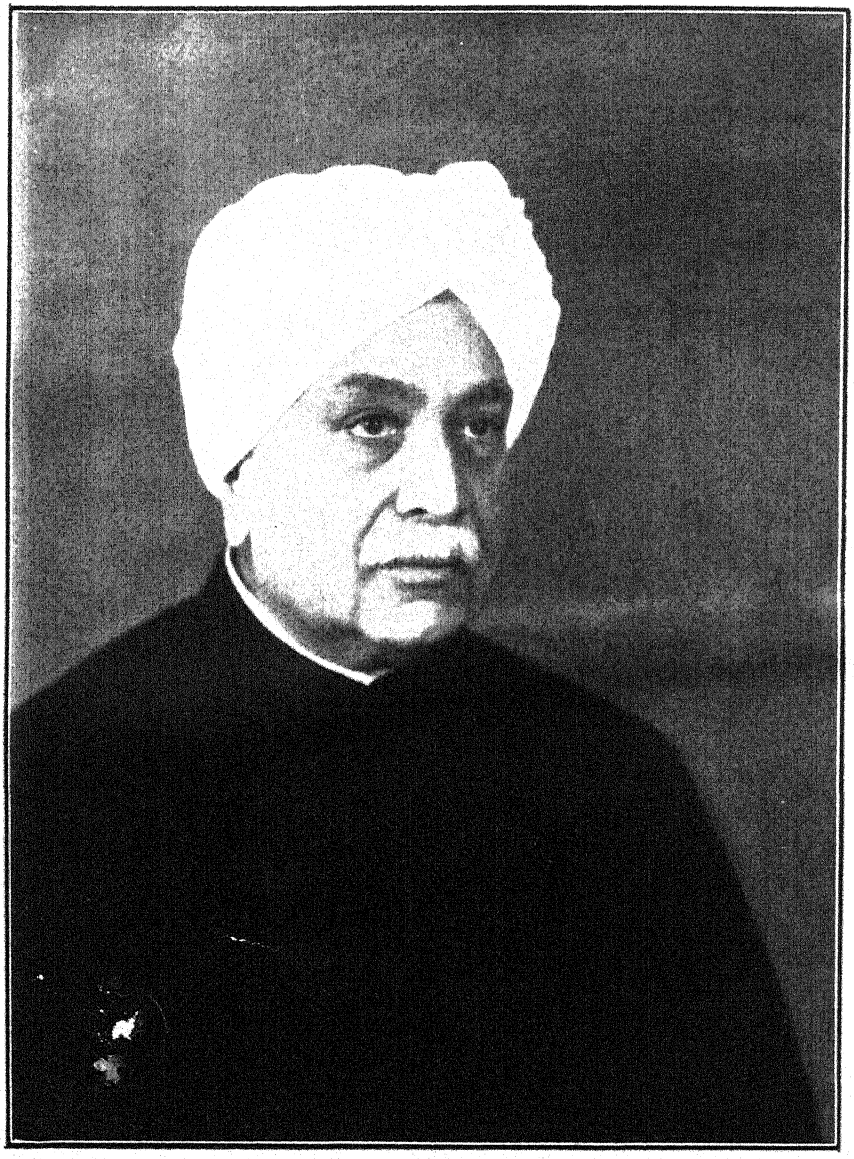
The generous appreciation of my humble efforts to serve my Countrymen, to which the Indian and European ladies and gentlemen have given such magnanimous expression in the Volume, has filled my heart with gratitude, which my faltering words fail to express. May the Almighty give me strength to devote the little of life left to me to such service of my Country as it may yet be given to me to attempt to render.

Har Bilas Sarda

HAR BILAS SARDA
COMMEMORATION VOLUME



HAR BILAS SARDA, 1934 A.D.

HAR BILAS SARDA
COMMEMORATION VOLUME

PRESENTED ON

THE OCCASION OF HIS COMPLETING SEVENTY YEARS.

EDITED BY

P. SESHADRI, M.A.,

Principal, Government College, Ajmer.

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VEDIC YANTRALAYA, AJMER,

1937.

PREFACE

FREDERIC Harrison protested, more than once, against the practice of holding celebrations in honour of living personalities and wished that the public would reserve judgment till they could be seen through the long perspective of past history. But there is genuine pleasure in expressing our appreciation of one who is still happily amidst us. It is great satisfaction to feel that honour is being done where honour is due. It is, again, almost a duty to express our gratitude to those who have rendered valuable national services, however much they themselves may not look forward to rewards of this kind.

It was in this spirit that some of us resolved, towards the end of last year, to commemorate the services of Diwan Bahadur Har Bilas Sarda to our country as a writer, publicist and social reformer, by the presentation to him of a complimentary volume of essays on the happy occasion of his completing seventy years on the 3rd June of this year. The signatories to this proposal included Mahatma Hansraj, Rajkumari Amrit Kaur, Rani Lakshmi Bai Rajwade, Mr. K. M. Munshi, Mahamahopadhyaya Rai Bahadur Pandit Gauri Shankar Ojha, Mr. K. P. Jayaswal, Dr. Radha Kumud Mukerji and myself, and I was entrusted with the task of editing the volume. In response to our circular letter, inviting scholars and friends all over the country to contribute to this volume, a large number of essays and articles have been received and they are included here, constituting a concrete demonstration of the nation's goodwill and appreciation.

Even those without much of an intellectual or a literary bias will perhaps approve of this form of presentation. Books are more imperishable than many other forms of memorial,

> The swords of Cæsars, they are less than rust :
> The poet doth remain

as the English poet has said. It brings together a large number of writers interested in a central personality to whom the tributes are paid, most of them actuated with similar ideas and cultures. It draws forth the literary efforts of several contributors, giving pleasant occasion for them, and it is something to look back upon for all concerned.

Besides the more solid literary contributions, there are messages and appreciations in the volume, from some of the most illustrious persons in this country, furnishing striking evidence of the esteem in which the Diwan Bahadur's name is held. Ruling princes, high officials of State, eminent publicists, social reformers and literary writers—all have joined in a chorus of praise which is very significant and which should gladden anybody's heart. It must be no small satisfaction to Mr. Sarda himself, to know that he enjoys the goodwill of such different sections of the leaders of Indian life and thought.

My own work of writing a biographical introduction to this volume has been considerably lightened by the personal tributes to his life and services which have been paid by several writers who have the privilege of knowing him intimately, some of them very much longer than the Editor of this volume. They include persons who have enjoyed his friendship from childhood; colleagues and friends in his public work in the Imperial Legislative Assembly and elsewhere and those who have watched him only at a respectful distance, but are not less enthusiastic in their appreciation of his great services to the country.

It is, however, when we come to the large number and variéty of the literary contributions that ample justification is furnished for this enterprise. The writers themselves are drawn from all parts of the country and represent many shades of public opinion. Almost all the subjects dear to Mr. Sarda himself are dealt with in the essays, History, Politics, Literature and Social Reform, in all of which he has shown the keenest interest throughout his life are represented by many learned studies, the younger scholars vying

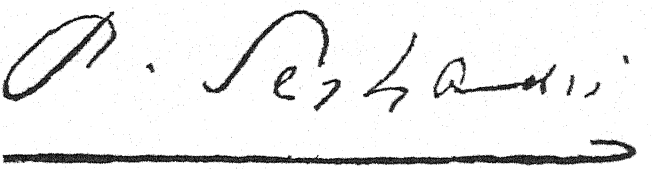
with the veterans in profundity of intellectual grasp as well as felicity of literary expression. Historical retrospect, examination of current problems and patriotic aspiration for the future are all reflected in the volume. It is no exaggeration to say that deep knowledge, splendid vision and generous emotion run through many of the contributions in rare combination, and I have enjoyed the contact with the minds of the writers, many of them my personal friends, who have responded to the invitation. The ardent lover of things intellectual that Har Bilas Sarda is, he is sure to enjoy this fare placed before him with immense satisfaction. There is not the slightest doubt that he values this particular form of the commemoration of his services more than "marble or the gilded monument of princes", to quote the words of Shakespeare.

Diwan Bahadur Har Bilas Sarda is one of the most distinguished Old Boys of the College over which I have the honour to preside, and I am not sure if at least some of my prejudice in his favour is not due to this fact. I have enjoyed his intimate friendship ever since I came to Ajmer early in 1932. We have spent hours together at my residence, many days in the week, discussing men and things in the midst of books, in which he is passionately interested, in spite of the growing weight of his years. It is therefore no small personal satisfaction to me, to have edited this volume and at the same time to have been the instrument for the expression of a nation's tribute to one of our most distinguished countrymen. To me it is, thus, at one and the same time, a record of personal friendship and the discharge of a public duty, full of happy reminiscence for the future.

It only remains for me to thank those who have made this Commemoration Volume possible, particularly the literary contributors who have spent time and labour on their efforts with such success. Thanks are also due to the distinguished ladies and gentlemen who have sent messages of greetings and appreciations. This volume might not have materialised, but for several persons who have contributed generously towards the expenses of its

production, a list of whom is given at the end of the volume. The Vedic Yantralaya, run under the auspices of the Paropakarani Sabha, of which Diwan Bahadur Har Bilas Sarda has been Secretary for over three decades, has not only done the printing promptly and well but also free of cost, in accordance with a special resolution passed by the Trust, in consideration of his honorary services to the concern. Thanks are also due to Professor Rameshwar Ojha of my College who has helped in the correction of some of the proofs.

MT. ABU,
1st June, 1937.



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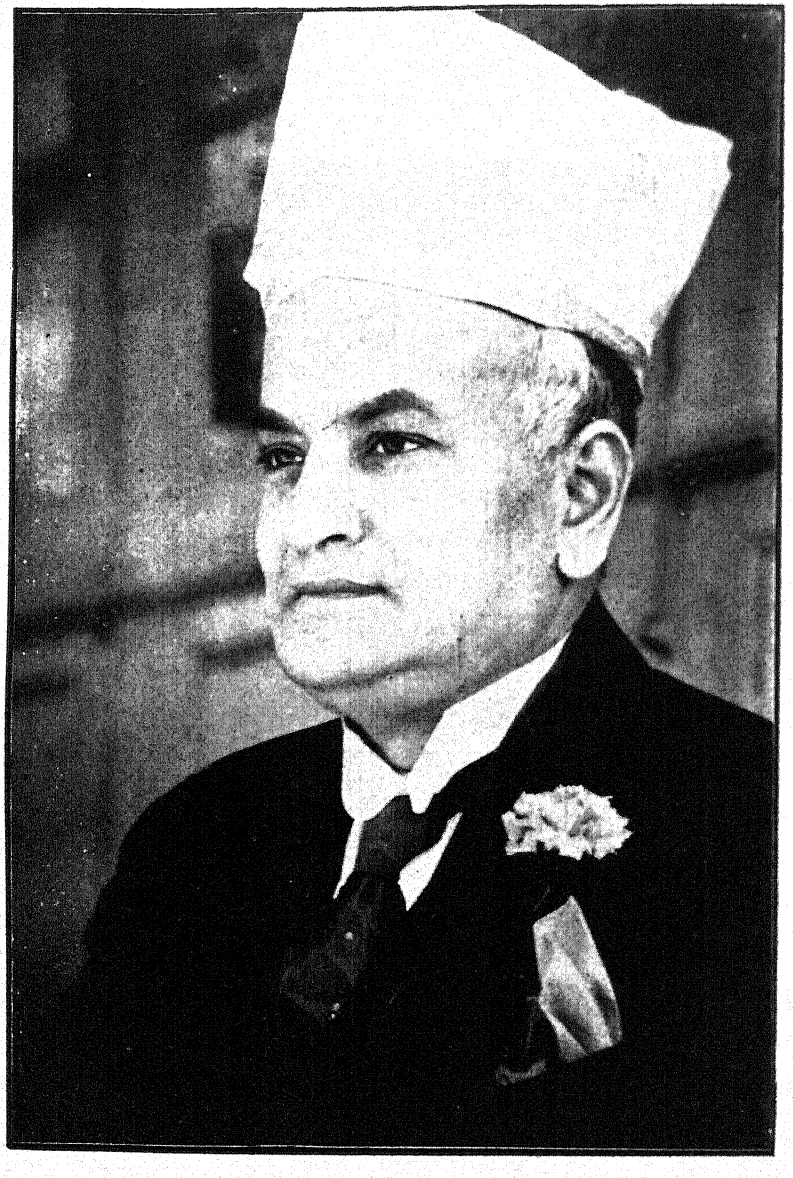
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PRINCIPAL P. SESHADRI.

INTRODUCTION

BY

PRINCIPAL P. SESHADRI, M.A.,

I

IT is not the good fortune of everybody to pass the Biblical span of seventy years assigned to ordinary human life, much less to be in the full possession of all the faculties, in spite of the advancing years. It is rarer still, to have an extensive record of useful, social and public service to look back upon in the evening of one's life, achieve national distinction and enjoy the appreciation of a large circle of one's own countrymen. But it is precisely because such good fortune has fallen to the lot of Diwan Bahadur Har Bilas Sarda, that many of his friends have sought to do him honour, by the presentation of this commemoration volume, on the occasion of his completing seventy years.

Diwan Bahadur Har Bilas Sarda is undoubtedly amongst the most well-known figures in India to-day. As the author of the Child-Marriage Restraint Act, his name will be handed down to posterity, as that of a humanitarian and reformer who could fight successfully against one of the lamentable evils of Indian Social life. As a member of the Indian Legislative Assembly for three terms, representing Ajmer-Merwara, he endeavoured with all his might to bring forward its grievances to the notice of the authorities concerned and do what he could to advance its interests. His position is not less important as a writer on Indian historical topics, with special reference to Rajasthan, of whose legend and romance he has always been a passionate admirer. It is therefore not surprising in the least, that several representative men and women in India to-day should have thought of preserving his name in a literary record of this kind even during his own lifetime, an honour shown only to a few eminent sons of India in recent years, like Dr. Rabindranath Tagore, Pt. Madan Mohan Malaviya and a handful of others.

II

The main events of Diwan Bahadur Har Bilas Sarda's life are easily enumerated. Born at Ajmer on the 3rd June, 1867, he passed his Matriculation Examination in 1883 and his Intermediate in 1885 from the Government College Ajmer, for which he has always retained great affection as his *alma mater*. As the Government College had not yet been raised to the status of the First Grade, he then migrated to the Agra College from which institution he took his B. A. degree in 1888 with Honours in English, standing first amongst the students in the United Provinces. After a brief period of service as a master at the Government College, Ajmer, he was transferred to the Judicial Service of Ajmer-Merwara from which he retired in 1924, having risen to the highest Judicial appointment open to a member of his service, acting as District and Sessions Judge. It was during this period that he was for some time in the service of the Foreign and political Department as Guardian to His Highness the late Maharawal of Jaisalmer. Except for a brief time, during which he was senior judge of the Jodhpur High Court, he has lived all his retirement at Ajmer, engaging himself actively in social and public work and pursuing his favourite studies and literary labours.

III

It is interesting to examine the intellectual and cultural influences which have operated on his life and moulded his mind and character. From his father, Mr. Har Narayana Sarda who was Librarian at the Government College, Ajmer and who was keenly interested in Indian life and thought, he inherited his love of books and reading. His earliest recollections are, therefore, associated with the Government College Library and the institution can claim to have inspired him, not only as one of the ordinary *alumni*, but also as one intimately connected with her intellectual life from childhood. Students of English literature will remember what great influence was exercised on the intellectual development of Dr. Johnson in his early years, by the fact that his father was a bookseller at Lichfield

and the future Dictator of English Letters was allowed to range at will over the extensive collection of his father's books. It may be said that the library of the Government College was like the father's bookshop of Dr. Johnson in the case of young Sarda.

There can be no more inspiring centre for rousing interest in the chequered history of India than Rajputana which has not only been the cock-pit of our country like Belgium in Europe, but which can also boast of some of the highest traditions of Indian chivalry. If Sir Walter Scott was inspired very largely by the Border, living in Edinburgh and being steeped in the romance and adventure of the region, born in Ajmer almost under the shadow of Prithviraj's fort on Taragarh, Mr. Sarda has naturally turned in his literary efforts to the glorification of Rajasthan.

To the intensity of his spiritual realization of the best traditions of Rajputana may also be traced his championship of the woman's cause in India. Time was when the chivalrous Rajput knight adopted as his sister even an unknown princess who sent him a *rakhi* or silken string to be tied round his wrist and defended her valiantly all his life, without even having set his eyes upon her face. Born in the nineteenth century and belonging to a caste which is notoriously devoid of fighting traditions, Mr. Sarda has been deprived of the privilege of being a *rakhi-ka-bhai* or a "bracelet-brother", rushing about the country with lance and shield and rescuing women in distress, but he has spared neither pen nor tongue, in carrying out the essential spirit of Rajput chivalry. His support of the woman's cause in India amounts to a feeling of religous worship, as Myers said of Wordworth's attitude to nature. The only pity of it is he has not had even wider opportunities of helping the cause so dear to his heart. I can never forget how he was overpowered with emotion and tears stood in his eyes, the other day in my drawing room at Ajmer, when I read my Sonnet in this volume entitled *Widowed*,* portraying the sorrows of the young Hindu widow, one

*See page 412.

II

The main events of Diwan Bahadur Har Bilas Sarda's life are easily enumerated. Born at Ajmer on the 3rd June, 1867, he passed his Matriculation Examination in 1883 and his Intermediate in 1885 from the Government College Ajmer, for which he has always retained great affection as his *alma mater*. As the Government College had not yet been raised to the status of the First Grade, he then migrated to the Agra College from which institution he took his B. A. degree in 1888 with Honours in English, standing first amongst the students in the United Provinces. After a brief period of service as a master at the Government College, Ajmer, he was transferred to the Judicial Service of Ajmer-Merwara from which he retired in 1924, having risen to the highest Judicial appointment open to a member of his service, acting as District and Sessions Judge. It was during this period that he was for some time in the service of the Foreign and political Department as Guardian to His Highness the late Maharawal of Jaisalmer. Except for a brief time, during which he was senior judge of the Jodhpur High Court, he has lived all his retirement at Ajmer, engaging himself actively in social and public work and pursuing his favourite studies and literary labours.

III

It is interesting to examine the intellectual and cultural influences which have operated on his life and moulded his mind and character. From his father, Mr. Har Narayana Sarda who was Librarian at the Government College, Ajmer and who was keenly interested in Indian life and thought, he inherited his love of books and reading. His earliest recollections are, therefore, associated with the Government College Library and the institution can claim to have inspired him, not only as one of the ordinary *alumni*, but also as one intimately connected with her intellectual life from childhood. Students of English literature will remember what great influence was exercised on the intellectual development of Dr. Johnson in his early years, by the fact that his father was a bookseller at Lichfield

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*See page 412.

of the worst blots on our civilization. Many workers in the cause of Indian womanhood to-day have rightly stressed this point in their contributions to this volume.

No account of the influences which have shaped Mr. Sarda's life can be complete, without a reference to his associations with the Arya Samaj since his childhood. He had the great privilege, as a boy, of attending many of the lectures delivered by Swami Dayanand Saraswati in Ajmer and its neighbourhood in the company of his father and the profound impression they must have made on his plastic mind can be easily imagined. It is interesting to note that while Mr. Sarda has absorbed some of the best aspects of the Arya Samaj, pride in our ancient heritage, zeal for social reform and love of the Hindu community, his liberal culture has saved him from some of its failings. He is not aggressive and militant, carrying about him an odour of unpleasant disputation and a blind bigotry, but a refined believer in its leading tenets, with a broad and open-minded tolerance to other sections of Hinduism and to all faiths in general. He has amply repaid his debt to the inspiration of the Arya Samaj by his honorary services to the Paropakarani Sabha, a Trust founded by Swami Dayanand himself for the propagation of the doctrines of the Arya Samaj. One eventful morning in the year 1883, as a lad of sixteen, Mr. Sarda had joined the large concourse of people who surged along the roads of Ajmer in the funeral procession of Swami Dayanand Saraswati. Fifty years later, when the anniversary of the Swamiji's death was celebrated in Ajmer, Diwan Bahadur Har Bilas Sarda had the privilege to take active part in the proceedings as General Secretary of the semi-centenary celebrations and was President of an extensive All-India Swadeshi Industrial Exhibition held to commemorate the occasion.

IV.

When the fates have been so generous and there is such a good record of national service to one's credit, it is probably graceless

to complain of limitations and speculate on what might have been, if circumstances had been more favourable to Mr. Sarda in some ways. It is a pity that Mr. Sarda's lot was cast in the minor Administration of Ajmer-Merwara and not in one of the major provinces, with greater opportunities for distinction. In one of the latter, he should probably have retired as a Judge of the High Court or as a Minister, though it may be pointed out that Mr. Sarda has none of the noisy and scheming ways of the demagogue and has too scholarly a mind to be a favourite with any Democracy. If he had started service at one of the Universities and been a Professor, he should have had better opportunities for uninterrupted and full time literary work, to the immense benefit to the cause of Indian History and scholarship. If he had not to pit himself against the immovable rocks of ignorance and orthodoxy in this country, he should have achieved even greater glory as a social reformer. Wide as are his cultural interests, it is also matter for regret that he has not crossed the borders of India and he has denied himself opportunities of coming into personal contact with the energetic and pulsing social and political life of the West. Sanskrit scholarship would also have been a priceless addition to his intellectual equipment, particularly in view of his legitimate pride in the achievements of Indian thought and philosophy, though his knowledge includes Urdu and Persian Literature, in accordance with the fashion of his earlier years. It is, however, not given to mortals to possess everything they desire and we have, therefore, to be content with the gifts and opportunities which the Almighty has bestowed on Mr. Sarda.

V

The achievements of Diwan Bahadur Har Bilas Sarda have been referred to, at length, by several writers in this volume. But they can be summarised under three heads, excluding an account of

his service as a Judicial officer of the Government which does not call for any special comment. Like many others in Government service, he spent years of his life in discharging routine duties in the dusty purlieus of Courts of Law which, however necessary to the administration of a country, do not unfortunately allow sufficient opportunities for scholarship or things which attract popular imagination, unless a person is in the highest places of the official hierarchy.

It is undoubtedly as a successful social reformer that Diwan Bahadur Har Bilas Sarda will be remembered longest. Raja Ram Mohan Roy earned the everlasting gratitude of his countrymen, by the strong support he gave to Lord William Bentinck, mobilising Indian public opinion in favour of his measure to suppress *Sati*. Mr. Sarda's Child Marriage Restraint Act has not yet had the extensive influence it deserves and Government have not found it possible to enforce it with strictness, but there is no denying the fact that the measure is equally far-reaching in its importance. The widow who burnt herself on the funeral pyre of her husband, with a mistaken sense of wifely duty went through her agony quickly, but the child-wife gradually sinking under the responsibilities of married life, with impaired health and ruined vitality and repeated chances of death in premature maternity is subjected to even greater pain and misery, not so easily perceptible, only because, it is silent and "close-lipped" suffering, protracted over a long period of years. The satisfaction of having placed on the Statute Book a measure to lighten the suffering, even to any little extent, is enough reward in itself to any person in his life. It is unfortunate that the measure should not have been taken up enthusiastically by the people, but it has exercised considerable moral influencec on the masses and perceptible improvement is being noticed all over the country with regard to the age of marriage. When the time comes for the next Census in India in another four years, there can be no doubt that statistics will testify to the beneficial working of the act. The value of Pandit Ishwar Chandra Vidyasagar's Hindu Widow-Remarriage Act has not been lost, merely because it has not been taken

advantage of by large numbers of Hindu families. The Sarda Act is undoubtedly the most outstanding event in the history of social reform in India, in the early decades of the twentieth century.

There is very little, again, which can be added to the tributes which have been paid in this volume to his work in the Legislative Assembly. It is interesting to note that appreciations of his work in this sphere have come, not only from non-officials, but also from members of the official benches, though in the present circumstances of the country, it is often difficult to command the goodwill of both the sections. He was not only a doughty champion of the cause of women, but a nationalist anxious to secure the political advancement of his country. One of his main services was his annual pleas on the occasions of the Budget, for greater consideration to Ajmer-Merwara of which he was the elected representative for eleven years. It is not uncomplimentary to the Diwan Bahadur, at the same time, to mention that he is not a politician by temperament and he was never meant for the noise and confusion of the market-place. He has ceased to be a member of the Assembly, but I am not quite sure if at least sometimes, he does not feel it a relief and rejoice, sitting quietly with a book in his hand repeating to himself,

The hurly burly's done
The battle is lost and won.*

In the Introduction, I have contributed to Mr. Sarda's *Speeches and Writings*, I have given an account of his work as a writer. His volume on *Hindu Superiority* with which he came into prominence in the literary world of India, appeared at a time when educated Hindus, dazzled by Western civilization, suffered from a sense of inferiority complex and it did much to instil self-respect and confidence in the community. He has also made valuable contributions to the history of Rajputana, by writing biographical sketches of *Maharana Kumbha*, *Maharana Sāngā* and *Hammir of Ranthambhor*. He is the author of a book on Ajmer, a city of which

*Shakespeare : *Macbeth.*

he is passionately fond and there are also a number of miscellaneous writings of his gathered in his *Speeches and Writings*, including some of his utterances in the Legislative Assembly. He is still busy reading and writing and it will not be surprising, if there are additions to this list in the coming years.

VI

It is perhaps not quite necessary for the Editor of a volume of this kind to give an account of the personal characteristics of the gentleman to whom it is presented. A volume of this type is meant to be more a tribute to public services than to private virtues. But reference may be made here to at least a few of his qualities worthy of special notice.

Diwan Bahadur Sarda has absorbing intellectual tastes and an insatiable desire for knowledge which he exercises to the full even at this age. Reading is his favourite pastime, next only to conversation during which he is also a patient listener. He can always take refuge from the cares of the world in " the consolatory self-forgetfulness of literature". One of the regrets of his life is, I expect, that he has not been able to devote more time to his literary work. He should have been happy to leave behind him some monumental work, in several volumes, containing a detailed history of Rajputana up to our own times, completing the work so well inaugurated by Tod in his *Annals and Antiquities of Rajasthan*.

Another ruling impulse of his life has been his sense of local patriotism. The lines of Rudyard Kipling can be applied to him with great appropriateness:

God gave all men earth to love,
But since our hearts are small
Ordained for each one spot should prove
Beloved over all.*

Addison tells humourously that Sir Roger de Coverley maintained

*Rudyard Kipling: *Sussex*.

England had the tallest mountains and the longest rivers of the world and was, therefore, very proud of his country. Diwan Bahadur Har Bilas Sarda's knowledge of national and world-geography is undoubtedly sounder, but I never had any doubt that he considers Rajputana the most wonderful part of the world and that there is no more picturesque spot on earth, than his own native city of Ajmer, with the twin hills of Taragarh and Madar overlooking the vast expanse of waters in Anasagar.

As a member of the teaching profession myself, there is nothing which appeals to me more in his nature than his burning zeal for education. If he was invested with dictatorial powers, one of his first acts would be the introduction of free and compulsory education all over India. He is not one of those inclined to minimise the value of higher education, in their professed anxiety to advocate the cause of the education of the masses. He is as appreciative of the needs of higher intellectual life and the advantages of culture to a nation, as he is keen on programmes of elementary education. One of his favourite dreams is to see the inauguration of a University for Rajputana, though unfortunately there does not seem to be any sign of its early realization. His enthusiasm is not less for the education of women in this country, though here again he has not had the opportunities of translating it into effect, due particularly to the indifference of the society in which his lot is cast.

He has also a fine sense of patriotism, though as I have said already, it is not such as can appeal to the popular imagination. He does not see eye to eye with some of the radical politicians of this country, but his love for the motherland is not less genuine, because it is more silent. One of my most common experiences is to find him, in the course of conversation, suddenly fall into loud sympathy with the poverty, ignorance and suffering of our people and their foolishness in being a prey to superstition or in indulging in thoughtless communal warfare. We have often differed in our political opinions, but I have always respected the sincerity of his patriotism.

Life in a comparatively small provincial town like Ajmer does not tend to develop what Matthew Arnold has called a "note of urbanity." But Mr. Har Bilas Sarda is full of it, having had ample opportunities of meeting people of various shades of opinion and faith. Ruling Princes, Government officers and ordinary people of all kinds, he has hobnobbed with all his life and he has nothing of "provinciality" about him, having also met some of the best people in the country for several years in Delhi and Simla, when he was a member of the Indian Legislative Assembly. Culture has sometimes been described as the faculty which enables one to adjust oneself to all sorts and conditions of men and Mr. Sarda has it in abundance.

"What is the secret of your youth?", asked a journalist of me the other day in Simla, in the course of an interview for his paper, but there is nobody among those whom I know, to whom this question could be more usefully addressed than to Mr. Har Bilas Sarda. It is indeed difficult to resist the physical disabilities of age, but those favoured by the gods, as the Greeks have said, always keep young in mind and spirit. Mr. Sarda is pre-eminently a person of this type and all his friends will wish him, on this occasion, that the quality may remain unimpaired to the end of his life. It may be as Wordsworth says of childhood, that "heaven lies about us in our infancy," but it is certainly not true in his case, that "the shades of the prison-house begin to close upon the growing boy." *

Mr. Sarda's public work has largely been in the nature of fighting for the eradication of social and other evils and he therefore gives the impression, specially to those at a distance, of being a pugilistic reformer ever-ready for a fight to the finish with his opponents. But to those who know him intimately, there is a very tender *human* side to his character which expresses itself constantly in sympathy for the poor and the suffering, love for children and affection for friends. He is hurt to the quick when he hears any tale of injustice or tyranny; he is happiest in the company of his great-grand-children and I have known him exert himself very hard to help some of his friends.

*Wordsworth: *Ode on the Intimations of Immortality.*

The most outstanding trait in his character is, however, his chivalrous attitude to women. As I have said elsewhere, there is no greater friend of the woman's cause in India to-day than Mr. Har Bilas Sarda, and workers in the camp could certainly shout in the words of Meredith:

"We have won a champion, sister, and a sage."†

His is essentially the spirit of the troubadours and the trouveres of mediaeval France and if only if he had also the gift of song, he would enshrine the honour of woman in imperishable words. There is nothing which stirs him to greater indignity than the treatment afforded to Indian women to-day and the conditions of unhealthy restraint imposed upon them in many quarters.

Diwan Bahadur Har Bilas Sarda is not a "high-brow", looking down on the rest of humanity, himself standing on a pedestal of intellectual or moral superiority, but an essentially *human* person, kindly and indulgent to man's ordinary failings. He is no puritan lost in a world of asceticism, but one who is anxious to live a rich intellectual and emotional life, enjoying the good things of the world and sharing them with others. He is not distant and forbidding in his ways, but easy to come into touch and form friendship with.

VII.

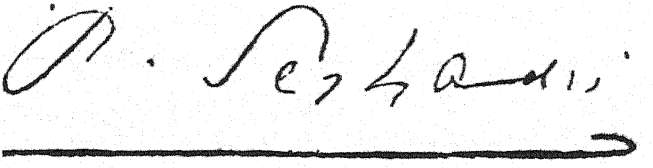
Though the present writer is twenty years younger than Diwan Bahadur Har Bilas Sarda, he can claim, without any breach of modesty, to have come into contact with many well-known personalities of his time in India and abroad and seen during his travels over several continents, East and West,

Cities of men
And manners, climates, councils and governments ; *

if not in the adventurous and heroic spirit of ancient Ulysses, at least with the help of the admirable amenities provided by modern

†Meredith : *Fair Ladies in Revolt.*
*Tennyson : *Ulysses.*

civilization. Concluding this *Introduction*, it is perhaps enough for him to add, that even in the future years of his life, the personality of Diwan Bahadur Har Bilas Sarda will be one of the most interesting memories of his life, as it is to him now, residing in his native city of Ajmer, presiding over the very college responsible for his education and enjoying the privilege of his friendship.



MESSAGES AND GREETINGS

MAHATMA M. K. GANDHI,

I do believe in the services that Diwan Bahadur Har Bilas Sarda has rendered for social reform.

THE RIGHT HON: SIR TEJ BAHADUR SAPRU, P.C., K.C.S.I.,

I am very glad to hear that Diwan Bahadur Har Bilas Sarda is completing his seventieth year. I wish him many more years of useful and active service. The lead that he has taken in matters of social reform should secure for him the gratitude and appreciation of all those who are interested in the regeneration of the country. I wish him many more years of useful life.

THE RIGHT HON'BLE V. S. SRINIVASA SASTRI, P. C.

Vice-Chancellor, Annamalia University.

I shall feel it a great kindness on your part to include me among those who desire to greet and felicitate Diwan Bahadur Har Bilas Sarda on the occasion of his completing the age of seventy. The country owes him many services of high value.

THE RIGHT HON'BLE NAWAB SIR AKBAR HYDARI, NAWAB HYDERJUNG BAHADUR, P.C., K.C.S.I.,

Finance Minister, Hyderabad (Deccan.)

IT gives me great pleasure, on this occasion, to send you my best wishes and my sincere admiration for the great work done in numerous directions by Diwan Bahadur Har Bilas Sarda. I am glad you have undertaken to commemorate that work in the shape

of a volume as, whatever may be the differences of those who do not quite see eye to eye with Diwan Bahadur Sarda in his social legislation regarding the Sarda Act, the best opinion in the country will, I am sure, appreciate it as having been intended for the good of Indian Society in general. I feel sure that when the time comes, the opposition to this legislation, so natural in the conditions of the time in which it was launched, will die down and the measure will be fully appreciated by the great majority of Sarda's countrymen.

SIR ATUL CHATTERJEE, K.C.S.I.,

Late High Commissioner for India, London.

IT is a very happy thought on the part of the many friends and admirers of Diwan Bahadur Har Bilas Sarda to present him, on the occasion of his seventy-first birthday, with a complimentary volume of essays. The Diwan Bahadur has secured an honourable position among Indian historians by his original and exceedingly valuable work on the Mediæval history of Rajputana and North India. His example has been an inspiration to many younger workers in this field. The Diwan Bahadur's name has also become a household word for all persons interested in social progress in India. I hope that he will be spared for many years yet to continue his excellent labours in both directions.

SIR JOSEPH BHORE, K.C.S.I., K.C.I.E.,

Late High Commissioner for India, London.

MY old friend, Har Bilas Sarda has inscribed his name indelibly on the pages of India's social history by his work both within and without the Legislature.

It must be the fervent wish of his many friends and admirers that he may long be spared to inspire to still further advance the ideals for which he has stood and laboured.

Mrs. SAROJINI NAIDU,

Ex-President, Indian National Congress.

I am very happy to include myself among the number of friends who are offering their affectionate greetings and congratulations to the veteran warrior, Har Bilas Sarda, on his seventy-first birthday. In the genial and mellow autumn of his life, it must be a rich source of pride and satisfaction to him to realise that he, at all events, is not among the prophets who are without honour in their own age and country. All Indians, and especially Indian women, owe and gladly acknowledge their deep debt of gratitude to him for his brave and tireless labours and valiant battles in the cause of progressive social measures.

THE HON'BLE SIR N. N. SIRCAR, K.C.S.I.,

Law Member, Government of India.

MY sincere congratulation to Diwan Bahadur Har Bilas Sarda on the completion of his seventy years of a life, useful to the country for his work as a publicist and Social Reformer.

THE HON'BLE SIR B. J. GLANCY, K.C.I.E., C.S.I., I.C.S.,

Secretary to His Excellency, the Crown Representative.

I am glad to hear of the proposal to present a complimentary volume of essays to Diwan Bahadur Har Bilas Sarda. I have known the Diwan Bahadur now over a quarter of a century, and I feel myself to be highly honoured by my long acquaintance with so famous a character.

THE HON. COLONEL SIR G. D. OGILVIE, K. C. I. E., C. S. I., I. A.,

Resident for Rajputana and Chief Commissioner, Ajmer-Merwara.

IT is a great pleasure to me to congratulate Diwan Bahadur Har Bilas Sarda on his completing the age of seventy years. His has been a long life of service to his own province of Ajmer-Merwara and to the people of India. Starting his career in Government service, nearly fifty years ago, as a master in the Government College, he has, by his untiring energy and his selfless love for his fellow countrymen, made his name a household word throughout India. He will go down to history as a Social Reformer and as a pioneer of Women's Rights. The act, which bears his name, is a landmark in the social history of India, and he is the author of several well-known works on social, historical and biographical subjects. Throughout his long and distinguished career, first as a Government servant for thirty-four years and later, as an all-India politician and an energetic man of public affairs in his native town and province of Ajmer, he has combined unquestioned loyalty to Government with independence of character and judgment, and has won for himself a position of great respect and wide influence. At an age when retirement from the arena of all-India politics might have proved an irresistible temptation to seek rest in retirement, he has, with the most commendable devotion to duty, decided to devote his energies to the municipal and local affairs of Ajmer, in which capacity he has been of great assistance to the local administration.

I have personally known him for fifteen years, and I greatly value the pleasure and privilege of his friendship.



THE HON. COLONEL SIR GEORGE D. OGILVIE, K.C.I.E., C.S.I., I.A.
RESIDENT FOR RAJPUTANA & CHIEF COMMISSIONER, AJMER-MERWARA.

HIS HIGHNESS MAHARAJA DHIRAJ MAHARAWAL SAHIB SRI SIR JAWAHIR SINGHJI BAHADUR, K. C. S. I.,

Jaisalmer.

IT affords me genuine pleasure to send you my cordial felicitations on your seventieth birthday. My associations with you date back to several decades when in my youth you, as my guardian-tutor, initiated me into the mysteries of scholastic life. The happy old days that we spent together in Jaisalmer are still vivid in my mind. It is but natural for me to have watched with admiration your achievements in the various spheres of public life. Your name is bound to go to posterity as a great champion of the social uplift of the country and your writings on Rajput History and Hindu culture will always infuse a lively interest in the minds of young and old alike. May God prolong your life so that the country may profit more and more by your versatile knowledge and ripe experience.

HIS HIGHNESS MAHARAJA DHIRAJ MAHARAJA SRI YAGYANARAIN SINGHJI BAHADUR,

Kishangarh.

I have great pleasure in writing these few words. Diwan Bahadur Har Bilas Sarda has been known to me for many years. He is a great historian and a lover of true Rajput Chivalry. I wish he lives to do more work and I congratulate him on the good work he has done.

HIS HIGHNESS RAI-I-RAYAN MAHARAWAL SRI LAKSHMAN SINGHJI BAHADUR, K. C. S. I.,

Dungarpur.

YOUR deep personal interest in the progress and welfare of the province of Ajmer-Merwara and your ceaseless activities in trying to secure for it a suitable position as a self-contained unit in the polity of the country are services which will be remembered with much esteem and affection by the people. But your activities have not been of a provincial character only; and on your seventy-first birthday, the people of Rajputana in particular, and of the whole country in general, will look to you with eyes full of admiration and hearts full of appreciation for the eminent services you have done, not only to the province, but to the whole of India, whose future progeny will be a living tribute to the beneficial measures you have been chiefly instrumental in bringing on the Statute Book.

Apart from your distinguished work in the sphere of politics, your activities in the field of historical research have been equally valuable, and your works on history—your *Maharana Sanga* in particular—have won for you a place of no small eminence among scholars of Rajput history. It is my fervent wish that you may be spared long to the people of the country to see the mission of your life fulfilled in its entirety.

HIS HIGHNESS MAHARAJ RANA SRI RAJENDRA SINGHJI BAHADUR,

Jhalawar.

HAIL, venerable Sir, on your attaining your seventy-first birthday the period mentioned by the Psalmist as the limit of man's sojourn here. May you add considerably to this span of time "and take from my mouth the wish of happy years." The importance of a life is not to be measured by time, but by achievement and when we remember these seventy years have meant an accumulation of endeavour and great result, we cannot but feel pride in the mighty harvest.

Your industry in Rajput history and Hindu culture has given us a permanent treasure-house; Literature, Sociology, and the kindred Sciences have been enriched by your contributions and all who are interested in human uplift have been encouraged and heartened by your efforts.

It is, such as you, sir, that keep alive the glorious spiritual heritage which is ours, and when the mind ranges round the vastness of our mental possession we reverently and with gratitude pay you our homage. You are ever the jealous custodian of our riches and treasures that do not pass away, but grow more resplendent with the years.

Your work on the more material plain, Child-Marriage Restraint and the Women's Cause—has been of immense service, and your patient perseverance in the Legislative Assembly has been notable.

To sum up, a life devoted to mental achievement and social service, your name has already a secure niche in the temple of fame, and for the remaining years may you be led "gently down the slant of life."

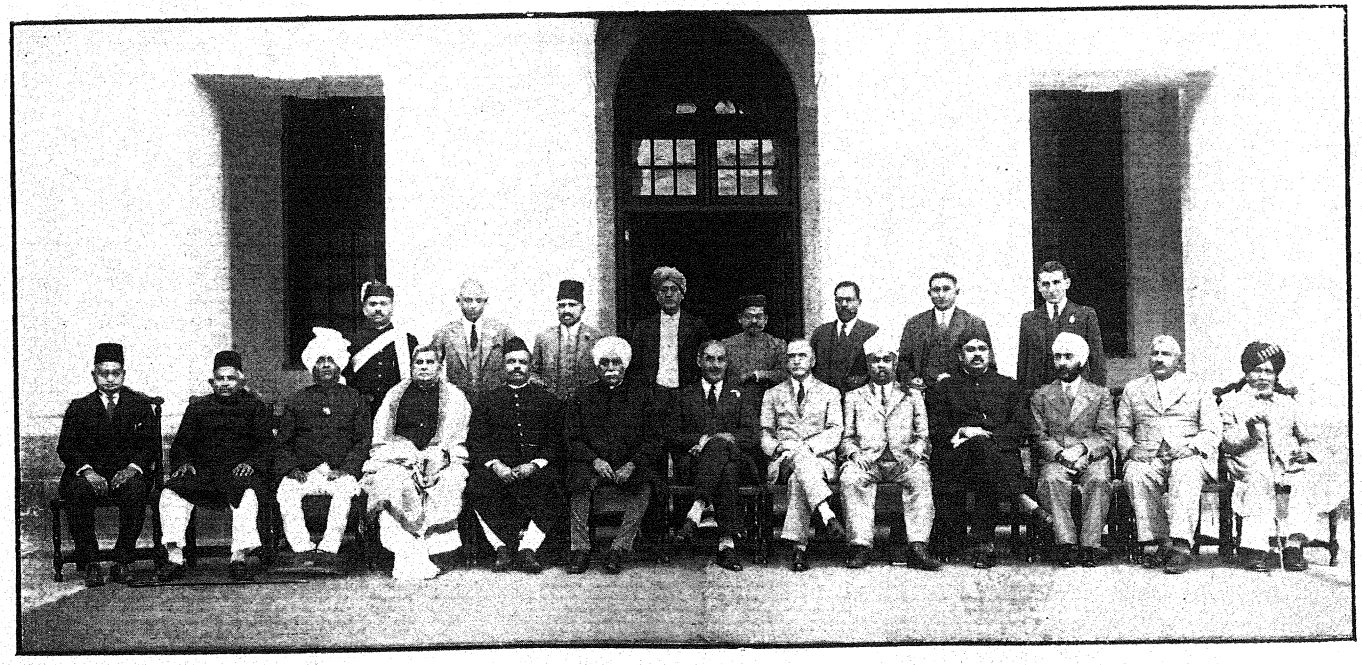
THE HON'BLE SIR FRANK NOYCE, K.C.S.I., Kt.C.B.E., I.C.S., D. Litt., Ph. D.,

Member, Government of India, Industries and Labour Department, Simla.

IT has become a pleasant custom to present to eminent scholars a volume of essays on their seventieth birthdays. There is no figure in Indian public life who better deserves such a tribute than Diwan Bahadur Har Bilas Sarda. My own share in it cannot, I fear, take the form of the learned essays that will flow from other and far abler pens, some of which will, I have no doubt, deal adequately with the varied aspects of a long and honourable career as legislator, educationalist, historian and, above all, as social reformer. I have not the qualifications for a contribution which would be worthy of the occasion. But I can—and do—most gladly pay the Diwan Bahadur the modest tribute of a friendship which dates back to our first meeting in the Legislative Assembly in the autumn session of 1929, when I became Secretary to the Government of India in the Department of Education, Health and Lands. No one who has ever met Diwan Bahadur Har Bilas Sarda could fail at once to be numbered amongst his friends, but I had two special links with him. The first was a personal one, my deep and abiding interest in Indian history. I have reason to be grateful to him for the additions he made to my—at that time—scanty stock of knowledge of the history of a part of India which I had not till then been fortunate enough to visit. The second was an official one—arising out of his deep interest in the municipal affairs of Ajmer. Throughout his membership of the Assembly, he never ceased to be a doughty champion of his constituency and, more especially of his birth-place, and did all he could to advance its welfare. To his ability as a cross-examiner, which survived in full measure from his judicial career, I can testify from my own experience, when I appeared before the Standing Finance Committee, of which he was a member.

I invariably did my best to be in my seat in the House when he was "up", as I knew that I should hear a speech packed with

STANDING FINANCE COMMITTEE OF THE LEGISLATIVE ASSEMBLY, 1933 A. D.



HAR BILAS SARDA: SIXTH FROM THE LEFT (Sitting).

matter that deserved the closest attention and I shall always be specially glad that I was present at the passing of the Act which bears his name. I shall leave India in April next all the richer for the friendship of Har Bilas Sarda.

THE HON'BLE SIR ABDUL RAHIM, K.C.S.I.,

President, Legislative Assembly, New Delhi.

I am glad to send my greetings and good wishes to Diwan Bahadur Har Bilas Sarda of Ajmer on the completion of his seventieth year.

I had the pleasure of knowing him intimately in the Legislative Assembly since 1931 till 1933 and I have always found him broad-minded and a pleasant colleague to work with. I believe there have been few members of the Indian Legislative Assembly whose name is so widely connected with enlightened social legislation as Diwan Bahadur Har Bilas Sarda's.

L. C. L. GRIFFIN, I. C. S.,

Deputy Secretary to His Excellency, the Crown Representative; Formerly Commissioner, Ajmer-Merwara.

WITH the presentation of this Volume to Diwan Bahadur Har Bilas Sarda there will be borne to him the good wishes of his numerous friends and admirers. I much appreciate the privilege which has been given to me of being able in this manner to swell the chorus of greeting on this important occasion of the seventy-first anniversary of his birthday and to associate myself with the many who, like myself, cherish the hope that the Diwan Bahadur may long remain with us and with Ajmer to whose fair name he has by his works added lustre.

SIR MUHAMMAD HABIBULLAH, K.C.S.I., K.C.I.E., Kt., LL.D.,

Late Member, Government of India for Education, Health and Lands.

IT is indeed a happy idea on the part of the friends and admirers of Diwan Bahadur Har Bilas Sarda to give vocal expression to the country's appreciation of his immortal services in a variety of public activities in which he has been engaged during a good part of his life and the manifold benefits which the country has reaped as a result of his selfless and unflagging labours. It is difficult to assess the value and significance of the reforms wrought in social welfare. Posterity will no doubt give him a place of honour in the role of the distinguished sons of India who had laboured in that field. It is needless to say that I heartily associate myself with the proposal to present the Diwan Bahadur with a complimentary volume of essays on appropriate subjects on the occasion of the completion of seventy years of useful and inspiring life.

THE HON'BLE MR. K. S. FITZE, C.I.E., I.C.S.,

Agent to the Governor General for Central India.

I have known the Diwan Bahadur for many years and regard him as an old friend, for whose philanthropic activities I have always had a deep admiration. The form of presentation proposed is distinctly unusual, but seems peculiarly appropriate for one whose unselfish labours have for so long been an inspiration to others.

I am sorry to be unable to send an essay for the volume, which will no doubt be well filled by better pens than mine. But I would add just a word wishing every success to your enterprise and hoping that the Diwan Bahadur may yet live many happy years to witness great progress of the ideals for which he has always striven.

THE HON'BLE MR. C. H. GIDNEY, C.S.I., C.I.E., I.C.S.,

Resident, Hyderabad.

I have been asked to send a message of greetings and good wishes to Diwan Bahadur Har Bilas Sarda on the occasion of his seventy-first birthday. I do so with great pleasure. I first made the acquaintance of the Diwan Bahadur, when I came to Ajmer as Commissioner in 1934. His position as the leading citizen of Ajmer and his many public activities soon brought us into close contact, and it was not long before our acquaintance grew into a friendship, which is one of the pleasantest recollections of my stay in Ajmer. I have often thought how I could best describe him and I am sure that I can find no truer description of him than in the words of the well-known Latin writer—"nihil humaniam alienum a me puto." It is indeed Diwan Bahadur Har Bilas Sarda's humanity which is the foundation of his character and in which, I have no doubt, lies the secret of his remarkable career. To that can be traced the breadth of his interests and the warmth and kindness of his outlook on life. And so it is that, though he may be old as we count age by the span of the years, the spirit of youth and the zest of life are his in perennial strength. He is indeed one of those of whom it can be said that "Age shall not weary them, nor the years condemn."

THE HON'BLE KUNWAR SIR MAHARAJ SINGH, Kt., M. A. (Oxon).

Home Member, United Provinces.

I gladly join in the chorus of congratulations to Diwan Bahadur Har Bilas Sarda on the completion of his seventieth birthday.

He has been prominent for many years, both as a writer and a publicist. He will be remembered, however, chiefly as a courageous social reformer. The Act by which he is known has not fulfilled all his expectations, but it has had an educative effect far beyond the sections which it contains, and will meet, as years pass, with increasing support in India. I hope that the Diwan Bahadur will remain with us for many years yet and will continue to take deep interest in social reform in this country.

Lt. COLONEL G. L. BETHAM, C. I. E., I. A., M. C.,

Resident at Udaipur, Rajputana.

IT has been suggested that a complimentary volume of essays may be presented to Diwan Bahadur Har Bilas Sarda on his seventy-first birthday as a token of regard and as a suitable appreciation of his services.

As a man of letters, I feel that Diwan Bahadur would appreciate a volume of essays more than anything. Apart from what he has done for the social legislation of India by the institution of the Sarda Act, he has contributed many valuable writings not only on Rajput history and Hindu culture but on his home town, the ancient and historical city of Ajmer. I am not a man of letters and, therefore, I shall leave eulogies on the score of the Diwan Bahadur's literary attainments to others. I will confine myself to my personal knowledge of him as a man and a worker. As a worker he is, and has ever been, indefatigable and *for what is right he will fight, and to the end. As a man he is true as steel to his friends and to his country.* He is a man of whom India in general and Ajmer in particular should well be proud, as he has served both well and to the best of his ability, which is considerable.

SIR JADUNATH SARKAR, Kt., C.I.E., D. Litt.,

Darjeeling.

THE completion of seventy years of age by Diwan Bahadur Har Bilas Sarda, is an occasion for rejoicing not only to his friends but also to the country at large. His life has been so filled with disinterested and beneficent activity for our people that we pray that it may be extended, for *our* good, far beyond the span allotted to man by the Psalmist.

COL. SIR HENRY GIDNEY, Kt. M. L. A., I. M. S. (RETIRED).,

President, All-India and Burma Anglo Indian and Domiciled European Association.

IT afforded me great pleasure to accept your invitation to send a message for incorporation in the volume of essays which it is proposed to present to my very dear friend, Diwan Bahadur Har Bilas Sarda on his seventy-first birthday.

I have known the Diwan Bahadur for many years, more particularly during his eleven years membership of the Legislative Assembly, where we worked side by side. During this period he rendered imperishable service to India. But none will doubt that he immortalised his name when he succeeded in passing one of the most important pieces of social legislation in India, namely, his *Child-Marriage Restraint Act*—commonly known as the "Sarda Act." For this monumental work, the name of Har Bilas Sarda will never be forgotten by the future generations of India, particularly the women-folk and children. I well remember the heroic efforts he made during the passage of this Bill in the Legislative Assembly and, during my public life in India of twenty years, nothing afforded me greater pleasure and satisfaction than to have whole-heartedly supported him in this great social Reform Act.

I am one of those who believe that the future progress and development of India lie solely in the emancipation of its women folk and the improved health of its children. No one in modern history—indeed in the history of India—has done more to accomplish this end than has my friend the Diwan Bahadur.

As a leader of one of the minority communities in India, I hail this great social reformer on his seventy-first birthday with the words "Hail Diwan Bahadur—your name will never die. God bless you and may you live for many more years to enjoy the blessings of your countrymen, particularly the women and children. You have served your country well, your country cannot forget you and may I add, it is public men like you whom both the Government and India should and must honour".

SIR GIRJA SHANKAR BAJPAI, K.C.I.E., C.B.E., C.I.E., I.C.S.,

Secretary, Government of India, Education, Health and Lands.

IT gives me great pleasure to comply with the request of my friend, Principal P. Seshadri, for a message of greetings and good wishes to Diwan Bahadur Har Bilas Sarda of Ajmer on the occasion of the completion of his seventieth year. The Diwan Bahadur's work in the field of social reform is well-known to all who think on social questions; for posterity it will be honourably associated with the piece of legislation known as the 'Sarda Act.' Those who, like me, have the privilege of working with the Diwan Bahadur in or outside the Legislature, know what staunchness of purpose, effort and courage led up to this important statute of reform. May he be spared long and in good health to enjoy the honour that he has earned, and may his example ever be a stimulus to those engaged in the difficult and often disheartening task of social reform in India.

SIR IBRAHIM RAHIMTOOLA, K.C.S.I., C.I.E.,

Ex-President, Legislative Assembly.

I wish to offer my warmest greetings and good wishes to my valued friend Diwan Bahadur Har Bilas Sarda on this auspicious occasion. His valuable work in the sphere of social reform must command the appreciation of everyone.

SIR MIRZA M. ISMAIL, K.C.S.I., Kt., O.B.E.,

Diwan, Mysore.

I appreciate Diwan Bahadur Har Bilas Sarda's effective contribution to social legislation in India, and I join his numerous friends and well-wishers in wishing him many many years yet of health, happiness and activity.

H.H. THAKUR SAHIB SHRI SIR DAULATSINHJI BAHADUR, K.C.S.I., K.C.I.E.,

Limbdi.

IT is my pleasant duty to offer hearty felicitations to my esteemed friend, Diwan Bahadur Har Bilas Sarda on his completing the age of seventy years. His contributions in the fields of social uplift and literature are too well-known to need any mention here. The famous "Sarda Act" is an enduring monument to his life and labours. He has quickened the social conscience of our vast country as perhaps no other reformer has been able to do in recent times.

His genuine patriotism and practical idealism combined with sustained perseverance in whatever he undertakes, and deep understanding of the realities of the situation, and above all the charm of his genial personality have endeared him to all with whom he has come in contact.

RAJA SHRIMANT SIR MALOJIRAO RAJA GHORPADE K.C.I.E.,

Mudhol.

I am glad to see Diwan Bahadur Har Bilas Sarda's countrymen have decided to appreciate the manifold services of the Diwan Bahadur to his motherland by presenting him with a Commemoration Volume on his seventy-first birthday, which falls on the third June, 1937, and I consider it a great privilege given me by the Committee in asking me to send a message of good wishes and congratulations for being included in this volume. Diwan Bahadur Har Bilas Sarda has put his countrymen under a great obligation by piloting the Child-marriage Restraint Act successfully through the Legislative Assembly inspite of the difficulties that were in its way. This one Act of his is sure to be handed down in history as a great Act. He has been a great student of Rajput History and Hindu culture as will be seen from his writings. Various writers of special articles for this volume must have dealt with his different activities. I for myself highly appreciate his efforts for the elucidation of the past history of the Rajputs. It is unnecessary on my part to reiterate the doings of a gentleman who has already earned his fame in various fields of activities and by his devoted service and sacrifice for the uplift of the motherland.

DIWAN BAHADUR HAR BILAS SARDA

BY

M. R. JAYAKAR, M. A., Bar-at-Law,
Judge-Designate, Federal Court of India.

MY acquaintance with Diwan Bahadur Har Bilas Sarda commenced with my entry into the Central Legislature in the year 1927. He was a member of the Nationalist Party, of which I was the Deputy Leader and the late Lala Lajpat Rai was the Leader. The Diwan Bahadur's zeal for social reform was extra-ordinary, and his belief in the cultural supremacy of our race was refreshing. He gave me the impression of having devoted long time and attention to a careful study of the cultural achievements of our race, and the conviction early arose in his mind that the one department of our national existence in which the ancient spirit of Hinduism had been completely forgotten was women's rights and privileges. The Diwan Bahadur possesses an uncommon stock of liberal ideas, and I was very much relieved when I found by personal contact that, unlike many other reformers, his sentiments in this behalf were not skin-deep, but found daily expression in his behaviour towards the fair sex in and outside his own family. I have had the benefit of many talks and conversations with him at very close quarters, and I can say from these that his interest in the women's cause and his liberal instincts affecting our social and domestic relations are quite as ardent as his progressive views in politics. He is a sturdy, old fighter, not always guided by sentiment, as some of our modern fighters are in the political field. His sentiments and emotions are very wisely governed by a hard sense of practical realities. His fight for his own Bill, now known as the Sarda Act, was wonderful. When it was first introduced in the Central Legislature, it received opposition not only from the conservative elements amongst the Hindus, but from many other equally unprogressive sections of

Indian society. It looked as if it was a forlorn cause at one time but he fought it bravely inch by inch, yielding no ground to his opponents and the success of the Bill is very largely attributable to his dogged perseverance and dominant courage.

His contributions in other departments of Hindu culture and philosophy are well-known. His pride in the supreme cultural legacy of his race is the result of not mere emotion, but a deep study of facts and figures. I have always regarded him as one of the noble exponents of the true message of Hinduism. It is unfortunate, from this point of view, that he was not returned to the Legislative Assembly once more. Those who know the currents vexatiously active underneath the present political surface will not find it difficult to understand the causes of his defeat. Perhaps, it was as well that he lost in such a fight, instead of winning it. I am hoping, however, that, when the new constitution will be worked, he will have success in the Federal Legislature, commensurate with his energy and determination. I hope he will live long and carry on his splendid work.

Dr. TARAKNATH DAS, M. A., Ph. D.,

Department of History,

The College of the Ctiy of New York, America.

I take this opportunity to express my indebtedness to Diwan Bahadur Har Bilas Sarda of Ajmer for his services to the cause of rejuvination of Hindu society and thus to Mother India. In my younger days, I was inspired by the writings of the Diwan Bahadur, to appreciate the value of the precious heritage of Hinduism.

On the occasion of his completion of seventy years of very fruitful life, I extend my hearty greetings and compliments to the Diwan Bahadur. It is my prayer that he may live many more years to serve the cause, dearest to his heart.

DIWAN BAHADUR HARBILAS SARDA.

BY

M. S. ANEY, M.L.A.,

Ex-President, Indian National Congress,

I had heard of Diwan Bahadur Sarda for a number of years before I actually came in contact with him. His reputation as a scholar and a critical student and historian of Hindu culture had already been established in the country before he thought of serving the Motherland through the Indian Legislature. I had the privilege of knowing him intimately as a member of the Indian Legislative Assembly form 1924 to 1929. I have always found in him a serious student, an active social reformer, and an affectionate friend.

The incident which I am noting below is intended to show the intensity of his feeling for the cause of Indian Social reform and particularly the uplift of Indian womanhood.

I myself have been steadily advocating the policy of non-interference by legislature with matters concerning the social and religious usages of the people. I had, therefore, opposed the bill well-known as Sarda Bill, when a motion for reference to the Select Committee was moved by him. The motion was carried. That very day, I went to see Mr. Har Bilas Sarda at his residence in the evening in connection with some work of the Nationalist Party, of which he was a respected member and myself the General Secretary. His mind was so much pre-occupied with the fate of the bill that he almost burst out with tears in his eyes and said to me very feelingly that I was perpetrating a crime in killing the passage of his bill. After he said this, I was considerably moved not so much by the logic of his remarks but by his fervour and sincerity for the cause which he was championing. I thought that I should say

something to relieve the anxiety of Mr. Sarda with regard to the fate of his bill and I then assured him that I would do everything in my power to improve the bill, in order to make it least objectionable to the orthodox community of the country, but would not do anything to kill it. On hearing this promise, Mr. Har Bilas Sarda got up from his cot on which he was sitting and lovingly embraced me. He seemed to me so overpowered that he was unable to speak. We remained silent for some time. It was I who broke the silence first, by saying that I consider myself very fortunate that I am in presence of the man who has identified himself with the cause of reform with such sincerity. He simply shook his head and thanked me more by his look than by his words.

I am sure that no cause can prosper unless it has a champion who is prepared to identify himself with it and dedicate his whole life to its service. Mr. Har Bilas Sarda is one of such great men of India, and the posterity will remember the service he has rendered with gratefulness for many generations to come.

THE HONOURABLE Mr. JAMNADAS M. MEHTA, Bar-at-law,

Finance Minister, Government of Bombay.

ALL India, particularly Hindu India, owes a deep debt of gratitude to Diwan Bahadur Har Bilas Sarda for the life-long and meritorious services he has rendered to the country. It is a happy idea to organize a presentation volume to him. There is not much I can write which is not already known. His book, *Hindu Superiority*, will remain a monument of research and scholarship as also of the depth of his devotion to Hindu culture and civilization. The Child-Marriage Act, which is rightly known as the Sarda Act, is a piece of legislation which will profoundly influence the growth of Indian society towards a better ethical and physical standard of well-being. Gentle, firm, courteous and kind, the Diwan Bahadur is a fine type of a vanishing generation, and his innumerable friends and admirers will wish him health and happiness in his well-earned retirement.

HAR BILAS SARDA: THE CHAMPION OF WOMEN

BY

MRS. MARGARET E. COUSINS, B. MUS.,

President, AllIndia Women's Conference.

ONE thinks always of Rajputana as a Land of Romance, of knights and ladies, of tournaments and heroic deeds, as in an age of chivalry. As a son of Rajputana, there has been no doughtier warrior for women than Diwan Bahadur Har Bilas Sarda, the premier citizen of Ajmer, capital of Rajasthan. The tournament lists of to-day are not in the open fields—they are the division voting lists of the Legislatures. Ladies needing protection or rescue are not in princely towers, they are in the prisons of orthodox customs—they are the victims of the social system which upholds child-marriage, child-widowhood, premature motherhood, unjust inheritance laws and arrested intellectual and physical development.

During the last hundred years, six names stand out as knights who have fought to win freedom for India's womanhood—Raja Ram Mohan Roy, Pandit Vidyasagar, Justice Ranade, Professor Karve, Sir Hari Singh Gour and Har Bilas Sarda. Each took a special line. Har Bilas Sarda's special claim to the gratitude of women rests on his efforts to abolish Child-Marriage and Child-Widowhood. He has the honour of introducing and carrying through into legislation the first law in British-controlled India whose aim is to abolish Child-Marriage.

From 1927, I had been in correspondence with Diwan Bahadur Har Bilas Sarda as I was then Secretary of the Women's Indian Association, which was working for reforms for women, but it was only in January, 1928 that I first met him personally. The Second All-India Women's Conference for Educational and Social Reform met that year in Delhi and our members had the opportunity of meeting this champion of ours then. We heard him speak in the Assembly on the Age of Consent Bill and he encouraged us in our

deputations to the Viceroy, Lord Irwin, and to the Nehru All-Parties Conference in support of the Sarda Bill which had been introduced only shortly before. We women pleaded that the ages of marriage should be not less than twenty-one for boys and sixteen for girls. Eventually the Bill passed the ages as eighteen and fourteen in what is known as the Child Marriage Restraint Act of 1929, and though it was disappointing in its details to us reformers, still it is a most valuable first step towards a new era for India's women, and it is a monument to the Diwan Bahadur's vision and toil.

In appearance he is not one's imagined knight of chivalry. He is too much like the ordinary man one may meet anywhere. But he has an extra-ordinary heart. It feels every woe of woman as if it was his own. His emotional reaction is intense to any wrong done to women. His mind, also, is tuned to justice and equality. "Men and women must have equal full freedom", he says, "to utilize all opportunities and avenues open to them to attain their full physical, mental and moral growth, and to arm themselves with all modern weapons used in the educational, economic, and social spheres to enable them to hold their own in the deadly struggle for existence going on in the world."

We women are lucky in having one who is a great scholar and historian as our advocate. He brings to his public service, a knowledge of the place of women in the Vedas, of their valour in the pages of Rajasthan history, and of their honourable estate in English and Indian literature. His simplicity, sincerity, steadfastness, industry, disinterestedness in the promotion of women's causes, are beyond all praise.

May he live long to see his life-work attain full fruition. He is one of those to be found in both sexes who are superior to the divisions of sex—the pioneers of a happier, more just, freer world for men and women to live and work and enjoy themselves in. Of him may be said words he himself has said of others: "He is as fearless and devoted to duty as the Rajputs of Mediæval times".

HAR BILAS SARDA AND HIS WORK

BY

Dr. S. MUTHULAKSHMI REDDY,
Ex-President, All-India Women's Conference and
Ex-Vice-President, Madras Legislative Council.

DIWAN Bahadur Har Bilas Sarda's name has been immortalized by more than one good act of his for the benefit of the suffering humanity. A scholar and a Hindu to the very core, he has used his learning and culture to remedy the evils in our society in the face of vehement opposition and criticisms from his conservative and orthodox country-men. Thus he has imposed upon himself the labour of love to ameliorate the present backward condition of Hindu women by legislating against the age-long customs that have hampered free and full development of women, physical and intellectual. His life has been one of study and research into our past and present and of noble and persistent attempt to undo the wrongs of ages committed in the name of custom and religion upon the innocent sex.

The Sarda Act for the restraint and ultimate abolition of child marriages which should be given a rank in the list of social legislation next to that for the abolition of Sati, has made his name live for ever in our history. Such a legislation to eradicate an unnatural and cruel practice can only be the result of the working of a mind keenly alive to the human sufferings and devoted to the task of their alleviation; and also his attempt to give the widow a share in the property of her husband and his family, is proof of his love and respect for the women. He has fully realised that the salvation of any society and of any nation is in the hands of the mothers, and unless women are loved and respected, and unless they are healthy and happy, and unless the homes and families are illumined by an enlightened free womanhood, there will never be peace, happiness and prosperity for the land.

The ancient Aryans were aware of the contribution that a free happy, pure and healthy womanhood could give to the race and

hence had made laws conducive to their full growth and absolute freedom of thought and action.

When India lost her freedom and became subject to constant foreign invasions, to plunder, looting and murder, and when life and honour became unsafe, women had to retire into seclusion. Men in their helplessness and ignorance under the guise of giving safety, peace and protection to their women had deprived women of their rights, both personal and of property, and made them absolute slaves. It was a fall indeed. Indian society became dwarfed and stunted; customs and usages assumed the shape of laws and mandates and codes, and people in general became both victims and slaves of traditions and customs where discrimination and reason had no place.

The re-birth of India's culture and civilization may be dated from the period of Raja Rammohan Roy, rightly called the father of Modern India, followed by Sri Ramakrishna, Swami Vivekananda, Pandit Vidyasagar, Swami Dayanand, Har Bilas Sarda, etc. The appearance of these stars in the Indian sky gives us courage and hope that our motherland will ere long take her proper place in the comity of nations.

In conclusion, I wish Diwan Bahadur Har Bilas Sarda good health and many more years of useful life.

SACHCHIDANANDA SINHA, Bar-at-law.

Vice-Chancellor, Patna University.

As a profound believer in the need for social reform in India, I feel it my duty to offer my felicitations to my old and esteemed friend, Diwan Bahadur Har Bilas Sarda, on the auspicious occasion of his completing the Biblical span of human life. His name is indelibly carved on the legislative history of India by means of his Child Marriage Restraint Act, and will be remembered with gratitude by posterity. May he be spared long to serve the country, and may the cause of social reform, which is so dear to his heart, prosper more and more!

HAR BILAS SARDA

SIR R. K. SHANMUKHAM CHETTY, K.C.I.E.,
Diwan, Cochin.

I have great pleasure in sending my message of good wishes on the occasion of the publication of the Commemoration Volume to be presented to Diwan Bahadur Har Bilas Sarda. I have had the pleasure and privilege of intimately knowing Mr. Sarda for many years as a member of the Central Legislature. His enthusiasm in the cause of social reform is well-known throughout India. I have watched, at close quarters, the keenness with which he piloted the famous Sarda Bill through the Indian Legislative Assembly. At one time, in the earlier stages of the Bill, it looked as if this great measure received unsympathetic treatment from the House. This did not however damp the ardour of my friend, Mr. Sarda. I remember very vividly the occasion when he made a most spirited and moving appeal in support of this measure. It was couched in simple language but the sincerity and force that lay behind the words were unmistakable. The House was greatly moved on that occasion. But for his persistence, the measure could not have found its way into the Statue Book.

Apart from the great work that Mr. Sarda did in the Legislative Assembly in advocating the cause of social reform, he was a tower of strength to the Nationalist party. He was respected and loved by all who came into contact with him. It is a great pleasure to me to send my message of good wishes on the occasion of his completion of seventy years. I wish him many more years of health and activity and useful public service.

HAR BILAS SARDA

BY

SIR P. S. SIVASWAMY AIYER, K. C. S. I.,

Madras.

I must apologise for the delay in replying to your appeal in connection with the commemoration volume to be presented to Diwan Bahadur Har Bilas Sarda. I am sorry I am unable to send you any essay or article for the commemoration volume. But it is a great pleasure to me to learn that Diwan Bahadur Har Bilas Sarda's services to the country as a writer, historian and legislator are appreciated and that it is intended to commemorate his services by the presentation of a complimentary volume of essays. He has served in the Indian Legislative Assembly for several more terms than I did, and throughout his career as a legislator he has devoted himself to the cause of Hindu Social reform with indefatigable zeal. He was a sober and progressive politician and earned the respect of his colleagues, both official and non-official, in the Assembly by his ability, knowledge of affairs, earnestness, tact and persuasive advocacy. His most notable achievement in social legislation is the Act for the raising of the age of marriage among Hindus, by which his name will be perpetuated. The Sarda Act might not have gone as far as the author of the bill desired; and it has often been violated in practice. But this does not detract in any way from Mr. Sarda's services or from the value of the Act as an educative measure. I can testify from my experience that it has had an immense moral effect upon the people. The fear of ostracism in society by the postponment of the marriage of girls has been almost dispelled and parents who wish to postpone the marriage of their daughters are in a position to rely upon the support of this legislation. Post-puberty marriages have become quite common in South India as the result, no doubt, of other co-operating factors also, like

economic pressure or the desire for higher education for girls. Mr. Sarda is entitled to look back with pride and satisfaction upon his years of work in the Assembly and his achievements in the field of social reform.

Of his contributions to the history of Rajputana, it is needless for me to speak. A genuine patriot and a learned scholar, he has endeavoured to vindicate the claims of Hindu culture. I found him a warm and genial friend and held him in great esteem. I hope he will be long spared in health and strength to rest upon his laurels and continue to enjoy the affectionate esteem of his friends and the grateful appreciation of his services by the country.

SIR H. P. MODY, K.B.E., M. L. A.,

Bombay.

DIWAN Bahadur Har Bilas Sarda can claim a record of achievement which it has been given to few members of the Legislature to show to their credit. He piloted through the Legislative Assembly a measure of far-reaching social reform, which has assured him for all time of an honoured place in the ranks of those who have striven to promote social justice. The vehement opposition which the Diwan Bahadur encountered from a considerable number of his own country-men, and the courage and tenacity with which he overcame all obstacles are matters which are too well-known to need recounting. It was my pleasure in my very first speech in the Legislative Assembly strongly to support the Sarda Bill, and I feel I could not have made a better beginning.

The Diwan Bahadur has grown in years, but let us hope he has still a lot of fight left in him, and that it may be given to him to render still more distinguished service to the cause of womanhood in this country.

DIWAN BAHADUR HAR BILAS SARDA

BY

SIR GOKULCHAND NARANG, Ph. D.,
Lahore.

I am exceedingly glad to learn that it is proposed by friends and admirers of Diwan Bahadur Har Bilas Sarda that a complimentary volume of essays may be presented to him on the occasion of his ensuing birthday on the third of June 1937, in appreciation of his services to the country, his work as a writer and social reformer. The proposal is an excellent one, as the honour sought to be done is richly deserved. Diwan Bahadur Har Bilas Sarda occupies a position of eminence among public men of India. He has spent the best part of his life in the service of his country and community. His contributions to historical and social literature have been of high order and of lasting value. I first came to know of his name when I read his book, *Hindu Superiority.* That book alone would have entitled him to a very high position in the Hindu society and genuine respect and reverence of all those interested in Hindu history and culture.

His services to the country in the Indian Legislative Assembly have been of great value. He has made himself immortal by piloting through the Assembly a measure of great social reform known after his name as the Sarda Act. I have no doubt that the future generations will bless his memory for this great measure of social reform. It gives me great pleasure to associate myself with his numerous friends and admirers in paying homage to him.

I had the pleasure and honour of having him as my guest for a couple of days, and I was greatly impressed by his simplicity, geniality, and transparent sincerity.

I would close with a prayer that he may be spared long to serve his country and his community as he has done in the past.

DIWAN BAHADUR HAR BILAS SARDA

BY

Dr. B. PATTABHI SITARAMAYYA, M. B., C. M.,

Author of "The History of the Congress", Masulipatam.

THE discovery of a hidden truth is always difficult. But the re-discovery of a truth forgotten or ignored is still more so *difficult*, for the discoverer has a double fight to carry on, since the truth is not merely buried deep in the debris of ages, but is being positively cavilled at. Such was the fate of the great Hindu Civilization when Srijut Har Bilas Sarda put his pen to work and constructed with his material, the edifice of *Hindu Superiority*, long years ago. In those days his theories, his praises and his justifications sounded like special pleading. Society was not prepared to receive them. The social laws and the civic institutions of the Hindus were regarded as mere superstitions or prejudices which must be blown up by the impact of modern science. They were the victims of ridicule and even calumny. It is gratifying to see the author of such an up-hill task live to be a septuagenarian whose work is appreciated alike by the State and the people. He is not merely a Diwan Bahadur, but a Bahadur of Bahadurs, who has always had the courage of his convictions and the imagination to reconcile his love of tradition with his zeal for reform. That was the genesis of the "Child Marriage Restraint Act", better known as "the Sarda Act". It is perhaps, a matter of controversy if not of doubt, whether the social questions of India should be handled by a Legislature at all and that by a Legislature in which the popular voice is virtually *non est*. In a country ruled by its own king, the sovereign is not merely the first magistrate but also the *Peethadhipati*, the *Sanghasamskarta*, the head of society, who sets the tone for the social reform of course with the aid of his religious and cultural advisers. But a country like ours without its king and its consultants

is like a boat without a rudder, for popular voice no longer finds its reflex in the head of the State,—call him King or Kaiser, or President. We are in our present state tossed about hither and thither on the high seas, and every captain that guides the sinking ship to a safe haven is a benefactor to the nation. Such benefactors are rare and one such is dear old Har Bilas to whom the country wishes a still longer life without any of the penalties of old age.

HIS HOLINESS JAGADGURU SHRI SHANKARACHARYA,

Karvir Peeth, Nasik.

IT gives me great pleasure to learn that the many friends and admirers of Diwan Bahadur Har Bilas Sarda have arranged to present a Commemoration Volume to the Diwan Bahadur on his completing seventy years of a most useful and eventful life spent in the service of the public and particularly of Hindu Society. He has rendered to our society signal service by his perseverance in the Legislative Assembly and heroically carrying through an Act for the prevention of Child-marriages, the fruits of which the future generations are sure to reap at no distant date.

The Act which is associated with the name of the Diwan Bahadur will always remind us of his name and it is the highest commemoration of the Diwan Bahadur in itself. It is, however, most appropriate that friends and well-wishers should try to give a tangible form of their good wishes and expression of gratitude by the Commemoration Volume.

I remember to have read long ago, a book entitled *Hindu Superiority* from the pen of Shriyut Har Bilas Sarda. It is evidence of the high regard the author has for Hinduism and indirectly gives a proof of his patriotism, which in a high-spirited statesman will always be founded on religion.

I wish long life, happiness and prosperity and a continued record of future success to the Diwan Bahadur.

HAR BILAS SARDA: THE STORY OF THREE CONTACTS

BY

SRI PRAKASA, Bar-at-law, M.L.A.,
Benares.

I feel myself honoured at being asked to contribute a short article to this Commemoration volume. It is now quarter of a century back when as a student in England, I accidentally came across a fat blue bound volume called *Hindu Superiority*. As one naturally feels more patriotic when one is in a foreign land, and as one's people, traditions, culture all seem to be dearer when one is away from them, I turned to this volume with great eagerness, and read it through from cover to cover. That was my first contact with Mr. Sarda. I was greatly struck by the vast knowledge, burning patriotism, and racial consciousness of the author. It may be that later studies and bitter experiences of life have changed my outlook; and I may not agree with all that I remember having read there; still I cannot but admire the immense labour and learning that the author brought to bear on the writing of this truly wonderful and magnificent work. I came across in it many strange names and many technical expressions of numerous branches of knowledge; and I recollect with pleasure how often I turned to a dictionary to understand their meaning and improve my vocabulary. This first contact told me of the stories of long ago, of what my people had achieved in the distant past. It made me feel proud of myself and fill me with hope and courage.

Many years later, I read the debates that took place in the Legislative Assembly when Mr. Sarda fought against heavy odds to abolish the evil of infant marriage from our society. Fully assured that long standing evils that have got themselves embedded as important items of its religious faith, cannot be removed except by statute law, I have been a consistent supporter of social legislation, despite all the sentimental reasons that can be advanced against it

on the ground of the peculiar political conditions of the country. And I must confess that despite my creed of "Congress uber alles," I was sorry when I learnt that this great social legislator, this great thinker and fighter could not find his way to the Assembly to which I have myself come. But the good work that he began so well has been bearing truly rich fruit; two more important social laws have been placed on the statute book in recent months; and the leaven is bound to work improving the spirit underlying such enactments even when the letter remains the same. This was the second contact with Mr. Sarda. At the first contact he showed me what our faith and our people were in the past; at the second, he appeared to me as the herald of what they can still be in the future if handled properly and put along right lines.

My third contact with him, to my great good fortune, was only the other day at Delhi when to my great delight, I most unexpectedly met him personally for the first time in life. He seemed to me to carry his seventy years very lightly. He was still full of life and full of work; he had a spring in his body and alertness in his mind that are not generally associated with men of his age in our land at the present day. It was a perfect pleasure to meet him and to converse with him. Full of faith and full of hope I found him; and still full of that deep humility and a congenital dislike to talk about himself, so characteristic of the truly great. I fear I shall have long to look before I find another of his type. If my first contact with him in a distant land through the medium of a book told me of what my ancestors were in the remote past; if my second contact with him through the newspaper press spoke to me of what my children and my children's children can and may be in the future; my third contact with him in the physical body, face to face, gave me a glorious idea of what the best among us still is in the present. I parted from him with regret; and the warm vigorous hand-clasp that he gave me as we said 'good-bye,' will remain vividly in my memory, and often remind me that I had once the pleasure and the privilege of having met a **MAN**.

DIWAN BAHADUR HAR BILAS SARDA

BY

MAHATMA HANSRAJ,

Lahore.

HAR Bilas Sarda is a distinguished scholar and social reformer. By his ability, diligence and high intellectual powers, he has made a name for himself all over India. His study of history, specially of India, is extensive and deep and has naturally led him to believe that India cannot rise and occupy a high position in the brotherhood of nations unless its children take their stand on its glorious Past. This view of our national life induced Mr. Sarda to write a book on the achievements of the Hindus in the domain of literature, science, and art. This very feeling has led him to identify himself with the mission of Swami Dayanand Saraswati, who based his programme of reform on the teachings of the Vedas and the Shastras. Shrimati Paropakarini Sabha is the representative of Swami Dayanand Saraswati, and it has found in Mr. Sarda a competent and suitable Secretary to discharge the onerous duties imposed upon that body by the great Rishi. He had to encounter many difficulties in the discharge of his duties, but it may be said to his credit that he overcame them all by his tact and ability. Mr. Sarda is not content with that work alone. He is a broad-minded gentleman and takes interest in all such movements and activities as are likely to conduce to the welfare of his countrymen. As a member of the Legislative Assembly, he has immortalised himself by bringing in the Assembly a bill to erdicate the evil custom of child-marriage from India. His bill after much mutilation by the members of the Select Committee was passed into an Act called after his name. He has well utilised his membership of the Assembly by the solid work done in this.

Diwan Bahadur Har Bilas Sarda is personally known to me from the days of his youth. I have the honour to look upon him as

my personal friend. Both as a friend and as an admirer, I congratulate him on the completion of the seventieth year of his life and pray God that he may be spared for many years more to further the cause of his country and the Arya Samaj.

THE HON'BLE Mr. JUSTICE JAI LAL,

Judge, High Court, Lahore.

I had heard a good deal about Diwan Bahadur Har Bilas Sarda from mutual friends and had read some of his books, but I met him personally about twentyfive years ago and was charmed by his urbanity and sweet temper. I have had several occasions to meet him since and every meeting has increased my admiration of and regard for him. His activities in connection with religious and social reform are well known, as his books are widely read ; he has a large number of friends and admirers, and latterly he has become better known for the beneficial measure successfully piloted by him in the Legislative Assembly which has become associated with his name as the Sarda Act. It is not necessary for me to speak of his masterly grasp of religious topics and of his scholarly habits ; these are matters of common knowledge owing to the wide publicity of his books. I wish to pay my tribute to his simple and charming manners and gentlemanly treatment of all who come into contact with him. I have the privilege to be one of them.

MAJOR D. E. H. DE LA FARGUE, I.A.,

Political Agent, Zhob, Baluchistan.

I am honoured and grateful to be given an opportunity to make my small contribution to the volume of benediction, praise and anecdote which I am sure the proposed publication will contain in unstinted measure. I cannot claim a long friendship with Diwan Bahadur Har Bilas Sarda, but for the four years we were associated I learnt of much that he has done for mankind and for the good of his country.

SOCIAL LEGISLATION IN INDIA

BY

SIR HARI SINGH GOUR, Kt., D. Litt, D. C. L., LL. D.

IN the reconstruction of New India, the question of Social Legislation must occupy the foremost place. But unfortunately the masses are too ignorant of their rights, and too much dominated by religious terrorism, to make headway in this direction ; and their leaders in the Legislative Assembly share their fate. Consequently, whenever any legislation for the improvement of social conditions in the country is tabled, the reactionary forces in the House, whether Hindu or Muslim, foregather their strength to defeat such legislation ; and not only in the House, but outside of it, a storm is raised both against the measure as well as its author ; and every means possible, fair or foul, is adopted to prevent its passing into law.

Diwan Bahadur Hari Bilas Sarda was faced with this difficulty in piloting through his "Child Marriage Restraint Bill," though he had behind him the powerful support of the Government, whose solid phalanxes count in a divided House, the members of which often rush into lobbies quite unexpected of them from their professed views. But this support, however valuable, had its limits, and was responsible for diluting the Bill in the Select Committee.

But, as it is, the Bill has served a useful purpose in enlightening and educating public opinion upon the one blot in our social system, which is mainly responsible for the appalling infant mortality in our country running to a third of the children born, which should be a reproach on the civilization of any country, the more so of India, which, while professing *Ahimsa*, practises infanticide in disguise.

I hope that the rising tide and the growing volume of women's attention upon this suicidal legacy of our past will tighten the law

as now enacted, by declaring the illegality of all marriages contract by or in the name of minors, and visiting the husband with drast penalties even if the Act is evaded by such marriage being solemniz beyond the limits of British India. I realize that in cases where su marriages have resulted in the birth of issue, it would tell harshl upon the latter, but it is possible to penalize the marriage mor effectively without jeopardising their rights.

But this is a reform that must await the initiative of the nev constitution. Meanwhile we must all be grateful for the reforn which, when it was introduced, had aroused a storm of opposition in the country who, having nothing better to urge against it, rallie under the banner of religion, and carried on an intensive campaigr throughout the country in the name of that much abused term "religion." But the religious passions, when once aroused canno be allayed by any argument, because religious fanaticsm cannot b exorcised by reason, since religion and reason are often two thing apart, and at mutual conflict.

That Diwan Bahadur Har Bilas Sarda was able to weather this storm is all to his credit. Social reformers do not all receive public tribute for their works. The only return they expect and receive for their arduous struggle to improve the lot of their fellow men is the approbation of their conscience. Their floral tributes, if at all, decorate their graves long after they have passed out of the region of their triumph. That Diwan Bahadur Har Bilas Sarda has lived to receive them in his own lifetime is a happy augury of the growing consciousness of the people; and, though the band of his admirers might be small, yet it is a faithful band that foregathers to indite a symposium on the completion of the seventieth year of his life.

MRS. LILAVATI MUNSHI,

Bombay.

I have known Diwan Bahadur Har Bilas Sarda for some time and have not found a more sincere man.

THE WOMANHOOD OF INDIA

BY

RAJKUMARI AMRIT KAUR,

Ex-President, All-India Women's Conference.

IT is only befitting that an article written for a volume which is to honour one of the foremost Social Reformers of the day should bear on Indian women, our needs and aspirations, our duties under existing conditions and our mission in life.

It is indeed very recently that the world has awakened to the realisation that no community or State or Nation can come into its own in the real sense of the phrase without the help of its women. Only in terms of yesterday have women broken through the shackles of political and economic slavery which have bound them for ages in the so-called advanced countries of the Western world, and even there, this freedom is not as full and free as one would wish, Russia being the only State where sex-discriminations of every kind have been abolished by law. Indeed, we hear of women even losing such rights as they had gained in Fascist countries.

In India, woman is awakening after an age-long slumber. Education, contacts with the West, world-events and the birth of a new nationalism—all are responsible in greater or lesser degree for rousing the consciousness of the intelligentsia of Indian women towards their lost rights and privileges. Whatever freedom or high status we may have occupied in the glorious past of our country's history, there can be no denying the fact that we have fallen from that high estate and to-day our lot is not an enviable one. That we are the victims of ignorance, illiteracy, superstition, evil and degrading customs, that the existing law does not, generally speaking, mete out even-handed justice to us and that we are, in the circumstances, unable to give of our best to society, are facts that are only too true. How to regain our rightful position in order to fulfil our mission in life is the problem that faces us to-day.

It is natural in every age for people to think that the problem which confront them are more difficult than any that the world ha ever had to face before. Problems exist eternally. The solution o attempt to solve them is also an eternal fascination for those who d not live to the day only. And this attempt to come to right decision is a happy augury for the progress of humanity. It shows that w live and that the eternal urge in man to achieve something worth while is always there. It is but evidence of the divine in him—this ceaseless striving after perfection—and so long as it exists we need not despair.

The problems that face the women of India to-day are no less the problems of man and, as such, they are of national importance. That different persons will have different solutions to offer, that there will be different methods of approach to the question of how women can contribute most towards the general progress only add zest and life to the woman's movement. As is natural, the awakening is only, at this stage, amongst the intelligentsia who are a mere handful in the vast population of this country. But in as-much-as all "movements" have been started and led by an individual or groups of individuals, it is highly necessary for educated women to turn the searchlight inwards and thereby realise their responsiblities and give the right lead at this critical juncture of our country's history.

The need—urgent need—of educational, social and economic reform needs no reiteration, but as we still have in our midst numbers of men and even women who are blind to these questions, it is as well briefly to remind all such that they must change their outlook if they are to keep pace with the march of time and if they are not to constitute a drag on our nation in its progress towards the "promised land". It is sad to contemplate the appalling ignorance that obtains especially among us women. Free and compulsory education for the younger generation and mass education for adults cannot brook delay. Most people are agreed that the system of education needs a change. It has tended to denationalize us and make us, in a sense, foreigners in our own country. Efforts must, therefore, be directed forthwith towards an insistence on the vernacular as the

medium of instruction with English as a compulsory second language. Hindi-Hindustani—must become the "lingua franca" of India and women, in particular, must strive to become well-versed in it and direct their energies towards the translation of standard works and the creation of a literature which will augment the value of this language. A true understanding of the ancient tradition and culture of our own country is very important; the beauty of harmony of colour and sound in art must be stressed, for it is woman's special prerogative to make the home and its surroundings beautiful; general knowledge and a lively interest in current events should be encouraged, technical, industrial and manual training is necessary for boys as well as girls, physical culture and domestic science may not be neglected, and, above all, ethical training such as will enable girls to understand the implications of good citizenship and the great calling of "motherhood" must be included in all educational schemes for our sex.

Social Reform must ever be in the forefront of the programme of all if India is to command the respect of other nations. Harmful customs and unjust laws must be rooted out from our society. But while social legislation must come to our aid, it is the creation of the conviction within us that evils do exist and must go that will be the surest means of enabling us to achieve our end. Where child-marriage, polygamy, *purdah*, widow re-marriage, untouchability, immoral traffic in women and children etc., are concerned, it is we, women, who have to make up our minds that these shall be, banished from our midst. The home being the unit of our existence it follows that for its general well-being it is to ourselves that we must turn, and no economic reconstruction is possible until we are capable of conserving our energy, health and material possessions and utilising the same to the best possible advantage. The health of the nation is one of its greatest economic assets, but owing to poverty and ignorance of the simple laws of hygiene and sanitation we are unable to withstand the ravages of disease. In the matter of the adoption of false standards of living it is we again who have got to set the example. Unfortunately we have failed to adjust our economic life

pari passu with the rise in prices and a fall in income. To revert to a simpler form of life, to spend the minimum on essentials and to refrain from spending on all that is unnecessary in the way of food, drink, clothing and our daily wants is to add to our economic assets. Above all, it is our bounden duty to supply our needs from the products of our own country. If we turn the searchlight inward, I fear we shall find that we fall far short of this ideal. Rural India cries for workers village women and the poor everywhere need our help—but we think in terms of ourselves and not of the real India. It is time that we turned over a new leaf in this direction. The field of work is, immense and women workers are few and far between.

In struggling for our own civic, political and economic rights and for that social and educational reform which is so vital to our progress we must not, if we are true daughters of India, forget for one moment the bigger issue at stake—*i. e.*, the freedom of our country. In this struggle we must stand shoulder to shoulder with our manhood remembering that country must come before self and that those very reforms and the economic betterment for which we yearn will be more easily attainable when we have come into our birthright of Swaraj.

"Might is right" said man in the distant past and the world, in general, still holds to this axiom. This doctrine has given birth to war, imperialism, exploitation, domination of one class or nation over another, cruelty, greed, suppression and oppression and mankind is to-day reaping the harvest of what he has sown. In this suppression and oppression, woman has been exploited no less than anyone else. Not only were we deprived of our political and economic rights, but man created two moral laws—one for himself and one for us. The root cause of this enslavement was our own weakness or our acceptance of it. We readily gave in and willingly became man's chattels for him to use as he wished. We fell an easy prey to his flattery and instead of enslaving him as we so often think we can by our physical attractions, we have lost our own dignity. With our artificial aids to beauty, with our willingness to lead empty lives, with our desire for a surface admiration from man, we have forgotten

the beauty that really matters. The natural law of life—creation—has been so corrupted by desire that pure love is rarely to be found, and it is small wonder that here too we are seeking artificial methods of birth-control and thereby contributing, however unwittingly, to the displacement of self-control, loyalty, self-less devotion and steadfastness which are the essentials of an ideal life.

In these ways we, women, have joined hands with man in his violence and have thereby not only lowered our own standard but are contributing towards the degradation of humanity itself.

If our real mission in life is to uplift humanity, to conserve the best in life, to "love virtue" for "she alone is free", then we must realise this truth before we can expect to create within us that inner strength which can at once break all the chains that have bound us and will continue to bind us until and unless we call to our aid the might of pure love against which all physical force must bend.

Gandhiji has called woman the embodiment of *Ahimsa*. Are we going to prove worthy of this high calling of womanhood ? If we do, there is no doubt that we shall, in all humility, be the means of ushering in a new era not only in India but in the world. God grant that we may be given the necessary strength, courage, wisdom and love of service to enable us to rise to our full stature.

Dr. SIR J.C. BOSE, F.R.S., Kt., C.S.I., C.I.E., D.Sc. (London)., LL.D.,

Founder-Director of the Bose Research Institute,
Calcutta.

I am sending best wishes for the prolonged life and activity of Diwan Bahadur Har Bilas Sarda whose services for the social advancement of the people of India have been unique.

I entertain great admiration for the many important services rendered by him.

DIWAN BAHADUR HAR BILAS SARDA
HISTORIAN, LEGISLATOR AND PATRIOT

BY

SAHEBJI MAHARAJ SIR ANAND SWARUPJI, Kt.,

Dayal Bagh, Agra.

I HEARTILY respond to the invitation of Principal Seshadri and others, to contribute some lines to the volume which they are preparing for presentation to Diwan Bahadur Har Bilas Sarda Sahib, on the happy occasion of his seventy-first birthday. I am afraid, however, that in the present state of my health, I shall have to content myself with writing only a brief note. If I were not prevented by prolonged and severe illness, I should have liked to write at some length on the many-faceted life of the worthy Diwan Bahadur. For he has been an educationist, a judge, a legislator, a social reformer, a scholar, and an ardent well-wisher of the country, who through his life-long labours for historical research has sought to stimulate patriotic feelings, by painting, in words, lovely figures of some of the great heroes of Rajputana and by constructing a convincing account of the greatness of ancient India.

In trying to understand a life so rich in thought and endeavour as Diwan Bahadur Har Bilas Sarda's, we cannot over-look the influences that have moulded it. First and foremost is the influence of religion. For he is one of those deeply religious men who place religion above all things and for whom religion lies in love of God and service of fellowmen. The second important influence for him seems to be that of hero-worship. He was born in Rajputana at a time when the traditions of great Rajput heroes had not faded out of life. Rajputana, quivering with traditions of deeds of daring and high endeavour, must have made an indelible mark on his sensitive mind in his early impressionable years, and the conviction must have grown on him that India, which had produced illustrious patriots

and heroes, must once have been immensely great and glorious. That conviction seems to me to have coloured his whole outlook on life. It is that conviction which has probably drawn him to historical research in the hope of discovering in what directions lay the past greatness of our country. It is of course not easy to get at all the important influences that have been responsible for shaping one so variously gifted as the Diwan Bahadur Sahib is. Judging from the whole tenor of his life and work, however, one would not be unjustified in putting forward the view that the influences indicated above, together with a natural bent for study and scholarship, are among the chief ones that have gone to the making of the writer and the patriot who has spent an eventful life in the service of God and country and in whose honour this Volume is being prepared.

He was elected thrice to the Assembly from the Ajmer-Merwara Constituency— in 1924, 1927 and 1930. He was Deputy Leader of the Nationalist party in the Assembly—an honour which is rather remarkable for one who prior to 1924 was not directly associated with non-official public life. For he was an official, having been a member of the Judicial service of Ajmer from which he retired as late as 1923. His election as Deputy Leader of the Nationalist party therefore shows how high his patriotic qualities were valued by his Nationalist colleagues in the Assembly.

His membership of the Assembly is memorable for the beneficent measure of which he is the author and which the Assembly passed into law, *viz.*, the Child-Marriage Restraint Act (popularly known as the Sarda Act). He is also the author of the Ajmer-Merwara Court Fees Amendment Act. His Juvenile Smoking Prevention Bill was passed by the Assembly, though not by the Council of State.

His association with the Government of India gave him opportunities of public service in many fields. He was a member of the Primary Education Committee appointed by the Government of India and of the General Retrenchment Committee. He was also a member of the Government of India General Purposes

Committee. He has served on the Finance Committee of the Government of India of which he was a member for a long time.

There can be no greater proof of Diwan Bahadur Sahib's burning enthusiasm for the cause of social reform than that furnished by the high honour conferred on him by the nation when in 1929, he was elected to preside at the Indian National Social Conference at Lahore. His progressive outlook in matters of social reform has found expression in his sturdy championship of the cause of women and of the spread of education among them. The legislative enactment of which he is the author *viz.*, the Sarda Act bears eloquent testimony to his zeal for social reform.

It is unfortunately true that, on account of the strength of ignorance and bigotry of the people of our conservative country, the Sarda Act has not been effective in suppressing the evil of child marriage. All the same, one cannot withold one's admiration for, and gratitude to Diwan Bahadur Sahib whose imagination and enthusiasm it was that, for the first time, brought statutory prohibition to the evil of child marriage, an evil which saps the health and vitality of the race. Let us hope that the noble task begun by him will now be completed by Mr. B. Das whose Bill to amend the Sarda Act is at present before the Assembly and seeks to stiffen the law.

Though distinguished in affairs, we must not forget that Diwan Bahadur Har Bilas Sarda is temperamentally a scholar. The wide range of his scholarship is reflected in his enormous historical output. His publications are "Hindu Superiority," "Ajmer: Historical and Descriptive", "Maharana Sanga", "Maharana Kumbha", "Maharaja Hamir of Ranthambhor" and "Prithviraj Vijaya" and "Speeches and Writings." He is also the editor of the Dayanand Commemoration Volume. An indication of his scholarly interests is further furnished by his membership of several learned societies of England and America.

The high quality of his research has been testified to by those competent to judge. Thus Dr. Vincent Smith, a leading authority

on Indian history, thinks that "Maharana Sanga" possesses independent value as a work of original historical research. Other scholars who have thought highly of Diwan Bahadur Sahib's historical work are Dr. Hoernle, Dr. Codrington, Mahamahopadhyaya Pandit Har Prasad Sastri and Mr. K. P. Jaiswal.

The industry revealed by the enormous mass of material which he has collected and studied is also remarkable. Thus the bibliography at the end of "Hindu Superiority" alone has reference to over five hundred and fifty works. He has also made liberal use of inscriptions. The bibliographical note for "Maharana Kumbha", for example, refers to forty nine books and thirty three inscriptions.

"Hindu Superiority", his monumental work of research, touches the life of ancient India at so many points as to give a very good idea of the many-sided achievements of that golden age which have won the admiration of eminent historians. Thus Mr. Thornton from his "Chapters of the History of British India" has been quoted in "Hindu Superiority" as saying, "the ancient state of India must have been one of extraordinary magnificence".

High patriotic purpose inspires not only "Hindu Superiority" but Diwan Bahadur Sahib's historical work generally. It is under the white heat of patriotic fervour that he seems to have acquired so easily the gift of historic imagination—an imagination that has fused the diverse elements of the scattered material of the history of bygone ages into an organic and living unity.

I am afraid, I must stop now—much as I should like to dwell at some length on a life so noble as that of Diwan Bahadur Har Bilas Sarda. I conclude this note by sending him my hearty good wishes for a long and happy life, and hope that he will continue to render distinguished service to the cause of the country for many many years.

CITIZENSHIP, OLD AND NEW

BY

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THE twentieth century has introduced new factors in the conception of citizenship which were not present in the democratic-liberal state of the nineteenth century. The old conception was individualistic, based on theories of *laissez faire*, competition and individual sense of responsibility and trust. The new one is communistic or corporative, based on theories of regimentation, collectivisation and co-operative sense of equality and brotherhood. Both want to create the right kind of public men and a happier and healthier state of public life and morality. But their conceptions about these differ. The individualists want to leave the ultimate order of society, polity and culture undefined. They lay emphasis on reform, progress, freedom as a continual and unfinishing process. They leave larger scope and opportunity for the individual to grow from within and impose a very minimum of restrictions on his freedom of speech, association and belief from without. Their right type of individual is a free, growing and liberal individual, not confined to any one type. He is self-sufficing in a large province of his personal life. In his social life he is a trustee, a responsible being, helping others by personal example and service. He is not a part of a permanent system or plan imposed from outside. He possesses the inherent right and freedom to think out and propose new systems and plans and is not perpetually bound by them. The conception of a developing and individual personality underlay this attitude. It gave full scope for differing and divergent types of entities.

The new conception is totalitarian. It leaves no scope for private individuals as such. It thinks in groups, corporations, nations

or categories. It is communistic or co-operative. It believes in a particular order, international or national, to be imposed on all. Within its framework, created and maintained by a trained and organised group and party, all individuals are to be impressed and regimented. Their life is to be a planned one for some economic or political objective. The cultural motive, the growth of mind, is less dominant. The community, or state which represents it, is to be all in all. It is considered omnicompetent and absolute. There is to be nothing outside it, nothing beyond it. The individual and his individuality are to be merged in it. It does not conceive of divergent or new types of individuals growing within its organisation or under its inspiration. It may grow as a whole but not in its parts or personalities. Its aim, motive and outlook are fixed. It is corporate or collectivistic. It does not believe in the life of one competing against another, nor that every one knows his own interest and can pursue it, nor in the conflict which it creates.

Its ideals of good life, good man and good citizenship are different. In a perfect society the individual, his liberty, his property are all merged. He exists for it, in it and by it. Goodness according to it is one not many, and if he wants to attain it he must surrender himself to it. The new order contemplated is considered to be rational, perfect, good and inevitable. Nothing is superior to it. There is no life higher than it or beyond it. It challenges individual freedom, its right to oppose or rebel, or even to differ and its right to do as it likes in matters of conduct.

Thus the twentieth century is developing a new fixed outlook in its revaluation of life. It is supplanting the old individual method by a new method. It is placing all science and learning against old morality in matters of human conduct. But this very science, social and economic, and this very learning, moral or mental, are not perfect. They themselves are subject to limitations of time and place, work and folk. The fundamental fact about this new public life is that every political society is engaged in an undeclared but permanent warfare against all rivals. It is as it were in 'a state of nature'

relatively to all neighbours, and the state of nature in the Hobbesian or Kautilyan sense is one of 'war of all against all'. Therefore victory in this warfare is considered to be public good and the supreme business of a citizen is to be an effective combatant in it. Virtue is merely efficiency in the discharge of this supreme business of establishing a new order in place of the old and is therefore reducible to valour which is a distinctive excellence of the fighting man. This is like the medieval conception of a new religious order in which Christiandom or Islamdom was considered the sacred house of peace and the pagan or kaffir nations were treated as the objects of continual warfare. Muslims, like Christians, divided the world into Dar-ul-Islam (house of peace) and Dar-ul-Harb (house of warfare). The revolutionary methods and militant programme of new Communist and Fascist nations have as their objective a world—revolution, a new Christianity or a new Islam, that is, a new brotherhood of Communism or Fascism, where its own principles of economic, moral and cultural life will be maintained by a communist or corporate State.

Therefore, they have consciously devised a new set of institutions with a view to the production of a type of personal character which is one thing necessary for a combatant in the unending warfare, till a world-revolution takes place and the new order and outlook are established. The common man has to approve and accept this order and this outlook created by the leaders of such groups whose vision or interpretation of life, history, or progress is considered infallible and inevitable. He is to follow it blindly and to be saved by it ultimately. Complete surrender of his will and devotion to it will lead to social peace and human salvation.

The old spiritual philosophy, however, was based on the conquest of the internal enemy, of the lower self by the higher self, of social evils by social justice. And this conquest is not completed by mere expulsion of opposing or differing elements, but by the subjection of the worse to the direction of the better. The old philosophy laid emphasis on the reform of the individual, while the new lays it on the change of old order, institutions and environment. The one

emphasizes peace without for reform within, the other, change without for peace within. The end of one is promotion of individual virtue or goodness, that of the other is destruction of social beliefs and institutions which destroy innate human virtue and goodness.

The new totalitarian philosophy of State or community which embraces and controls all aspects and ambitions of human life does not allow any external control or interference or any internal opposition or rebellion. It issues its constitutions and codes, it formulates its institutions and decrees from the centre. Its policies, plans and programmes also arise there. It is dictatorial, not democratic. It is rigid, not liberal. Having once destroyed, eliminated or liquidated by stern measures what was against its conception or outlook, it establishes an 'absoluta potestas' against which no independence of thought, no freedom of judgment, no inherent rights of man are allowed to prevail. In this order, if there is allowed no chance of going down, there is also no opportunity to go up. It may be levelling up, but it offers no conditions for freedom of thought and progress and further achievement of science and learning on which alone the developing good of humanity depends. The source of greatness and glory of humanity is the eternal freedom of the human spirit and scope for its vital and inquiring energy. It does not express itself fully at one time, at one place or in one mind. It is ever awakening, ever creative in its highly evolved persons. Its powers cannot be fully estimated in the utterances, interpretations and writings and biographies of great men or histories of all nations. It expresses itself ever anew in new groups and institutions. It is good that the treasures it has created should be thrown open and made available to all, that the old social institutions and morality which retards this process should be scrapped, but it is also necessary that the new order should not imprison the human spirit which makes all life worth living. No doubt the spirit of new living or citizenship has a conception of a certain type of equality and brotherhood. But in its firm belief of a particular type of order and community, this conception gets

imprisoned and therefore becomes rigid, exclusive and monopolistic. The history of freedom and progress of the world cannot accept this standpoint, attitude or outlook. Man's spirit is as unbounded as the universe. His vision is as unlimited as that of light. But its manifestations and visions are partial and relative in the process of time. Therefore, a true conception of citizenship is to leave scope for the development of this spirit and vision. The conception of a self-sufficing State or order is dangerous to real citizenship. It must not only be responsible to the best creations of the past, but should also be responsive to the new evolutions of the present and the future. It must be conceived in terms of an ever-growing organism which is perpetually building, preserving and destroying, and again creating and carrying the process of an everlasting life. Every citizen must be allowed complete freedom to choose any rational way for the attainment of the highest good, without coming in the way of any other person. Its inherent idea is the right of the citizen to call into question the ultimate principles of the system under which he lives This is impossible under the totalitarian States or Dictatorships. Citizenship ought to maintain the right of the individual to shape his own destiny, regardless of any authority which might seek to limit his possibilities, of course not at the cost of others or of the equal rights of others. But equality is not to be a bar to individual freedom and progress. Otherwise, the very springs of human activity and achievement will be dried up and the individual will become a mere automaton in the socalled 'perfect' order of society or civilisation which would be established and which would regulate and allot functions to citizens according to a definite pattern, plan or policy. No doubt the common man who merely lives and enjoys may not suffer from material wants and get leisure, but the men who create, invent and evolve new ideas or orders and who have greater visions will suffer in that atmosphere and will decay.

In spite of some of the new material or political or cultural boons which totalitarian States may have bestowed on the common man, the problem of the freedom of the individual, the citizen, who

contributes to the creative spirit and life of humanity remains unsolved. No order or discipline can therefore be regarded as good or perfect or complete, unless the new schemes and values of its citizenship provide a full scope for the potentialities and freedom of individuals which fertilise and inspire their creative spirit and thought.

DIWAN BAHADUR HAR BILAS SARDA

BY

H. S. L. POLAK,
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TO be asked to contribute, however briefly, to a volume in commemoration of the seventieth birthday of Diwan Bahadur Sarda is a signal honour. The name of Har Bilas Sarda had already became known to me as that of an inspiring writer on the ancient culture and history of India before my first visit to India, and I can even to-day remember how gratified I was when, a few years later, I met him in the flesh—and was not disappointed. Since then he has become known throughout the civilised world that takes heed of Indian affairs as a great and constructive social reformer. As such his name and fame as a pioneer will be handed down to posterity. He has set a courageous example which Young India will do well to follow. If the beginning, which all things must have, is often small and progress slow, there is no room here for the slackening of effort; and the beginning that Diwan Bahadur Sarda has made is nothing less than a grave breach in the citadel of outworn custom. Many more onslaughts upon that citadel will be necessary before it is finally destroyed and its ruins removed, so making room for the healthy growth of the New India of tomorrow. We need not regret the destruction of what is already mortifying, if it is not, indeed, already dead. Potentially speaking all honour to the brave pioneers, like the Diwan Bahadur, who have led the way and made it easier for their successors.

IMMATURE MARRIAGES AND SOCIAL REFORM

BY

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SOCIAL reform is an even more urgent need for our country than political reform. We are hurrying forward with certain ill-digested schemes of political reform, which many of our own people disapprove of. We are marching at snail's space in the matter of social reform.

Diwan Bahadur Har Bilas Sarda deserves all our sympathy and admiration for the courageous stand he has taken on behalf of social reform. His name is mainly associated with his Marriage Act. It is asserted by critics that it is a dead letter, and has made no practical advance in Indian social reform. Such an attitude in my opinion is incorrect and unfair. It is not the Diwan Bahadur's fault that his Act has not succeeded. What have our countrymen in general done to support it and to carry forward the movement of which it only represents one step ?

To be effective, social reform depends on a careful preparation of public opinion. It seems extraordinary that in spite of so much that has been written by educated India such a small and simple measure as the stopping of immature marriages should have resulted in so little practical work.

The orthodox Hindu community has not accepted its principle. What I am surprised at is that some organs of Muslim opinion have also raised their voice against it, although its spirit is entirely in accord with the spirit of Muslim Law. As I understand it, Muslim Law condemns immature marriages. But those whose attention is engrossed by mint and anise and cummin are not interested in the weightier matters of the law, and often work against the spirit of the very provisions which they nominally defend.

It does not befit me to say much about the various diatribes that have been levelled against this piece of legislation by our Hindu brethren. But as an Indian, I am entitled to say that the sooner we all—educated Indians—make up our minds to observe the biological laws of good living, the better we shall be as religious men and women, and the more substantial service shall we be rendering to our beloved Motherland.

Apart from immature marriage, there are a number of social problems we shall have to face when the possibility of beneficent social legislation is placed in our hands. But I would strongly urge that the ground be prepared by intensive educational work in this behalf. I am quite sure that the results we shall get from such work will give us far more satisfaction than legislation without public opinion behind it.

I ought to add that the women are now playing a far more important part in public life than they did before, and that their influence will go on increasing as the years go by. We should enlist their sympathy, support and co-operation.

APPRECIATION

BY

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I do admire the splendid services rendered by Diwan Bahadur Har Bilas Sarda in the cause of Indian woman-hood and Indian Culture.

THE CHILD-MARRIAGE RESTRAINT ACT

BY

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THOSE who conceived the happy idea of presenting a volume of articles to Diwan Bahadur Har Bilas Sarda deserve the congratulations of all who are interested in the social uplift fo this country. This volume is very likely to contain a series of writings pertaining to social conditions of the Hindu Society in general, Child-Marriage in particular. If a memento is to be presented to the Diwan Bahadur, the above mentioned topics are sure to be prominent in it.

It is a great mystery how and when this land of the highest civilization became stagnant or rather retrograde. Not only that, but a huge amount of literature supporting and eulogising such set-backs came into existence. Outside circumstances and internal causes must have paved the way of deterioration in the social fabric of our nation. It would be a very interesting thing if the history of child marriage could be regularly traced, for this is one of the items in our society where we have retrogressed from high ancient ideals.

The pioneers of social reform in India perceived that child marriage was the bane of the society marring its educational, physical, and economic progress. To remedy this evil, great propaganda work was done among people and a step in advance was secured by getting the Age of Consent Bill passed. But a custom, however harmful it may be, takes a long time to die. Moreover, when a custom has been shown to have the support of religion, it has no chance of disappearing. It may be noted here that the name of religion is given to any and every expression of some well-known thinker of his times. So, in spite of several

years of wide propaganda, the deep-rooted evil of child-marriage remains amidst the Hindu community till to-day, with very little change and that amongst a few advanced classes. The custom has such a grip on the social basic forces that communities like the Muslims and the Parsees who came from outside India were held in its sway in the beginning.

There seemed no way out of it and it was a great idea of Diwan Bahadur Har Bilas to agitate and strive to get legislation passed for the removal of this custom. The orthodox part of both Hindu and Muhammadan communities was deadly against any change. Hindus, as usual, brought in the plea that marriage was a part of religion and an alien Government should not interfere in such matters. Others came out with the argument that the Act would be much in advance of popular ideas. They could not see that was exactly the reason to get legislative help for a real beneficial measure. To wait till the masses agreed to it would take generations in a country steeped in ignorance and biassed by false notions regarding what is religious and what is non-religious. The task for the mover of the Bill was really stupendous and Diwan Bahadur got it enacted with great tact. The credit of originally conceiving the idea goes wholly to Diwan Bahadur Sarda and his colleagues are to be congratulated on the strong support they gave him to get it through. The Diwan Bahadur had the backing of the advanced part of the community. Women from all parts of India who had the social and physical welfare of the country at their heart agitated amongst themselves, obtained thousands of signatures from women and sent them to the All-India Women's Conference workers to approach the Viceroy, and Members of the Legislative Assembly, in a deputation to express their fullest sympathy with the Child-Marriage Restraint Act.

The Act though officially called the Child-Marriage Restraint Act is known as the Sarda Act and will remain so in popular language. The Act is as important as the Widow Re-Marriage

and Special Marriage Acts. All the three Social Reform Acts ar corner stones in the uplift of our country and posterity will eve remember the legislators of these with gratitude.

GREETINGS

BY

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THOUGH we both are not in the Assembly now and have therefore no occasion to meet often, as we used to do before, I can never forget my old friend, Diwan Bahadur Har Bilas Sarda. It was his honesty and sincerity of faith in his mission in the Legislative Assembly that endeared him to all and commanded respect from all, inspite of differences of opinion.

I often say, as I honestly feel it, that there are three kinds of plagues that afflict Hinduism :—

(1) The Caste-System with its concomittants, inevitable as they are, of the systems of Untouchability and very early marriages, as are rampant in the lower castes;

(2) The Buddhistic Philosophy of Renunciation;

(3) Absence of martial qualities, with unbalanced Vegetarianism.

Diwan Bahadur Har Bilas Sarda, in his Legislative career, elected to attack the system of early marriages; and though there were differences in regard to the details, I honour him because he persisted, undaunted by odds, and forged a Law, known as the Sarda Act, which, if properly administered, will prevent early marriages and earn for him eventually the sincerest blessings of the Hindus. I have no doubt that the Hindus will cherish his name with Love and Reverence.

A POLITICAL AND SOCIAL REFORMER: JONATHAN SWIFT

BY

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SWIFT occupies such an important place in English Literature that his work of social and political reform in Ireland is occasionally not given the prominence and consideration to which it is entitled. The " Drapier's Letters " are undoubtedly some of the most successful political pamphlets ever published in any literature, and his encouragement of Irish manufactures and industries entitles him to be called the first " Sinn Feiner." " Sinn Fein " is an abbreviation for " Sinn Fein, Sinn Fein Amain," meaning ourselves, ourselves alone. The movement which was at first mainly literary and social became actively political later on, and finally may be said to have become the progenitor of the Irish Free State. Almost two centuries before the beginning of the organisation, Swift had mercilessly lashed the Irish people in an endeavour to wake them from the lethargic and soporific state in which they wallowed. He succeeded in arousing them for one brief moment. Soon listlessness, apathy and despair again descended on the land like an all-embracing, suffocating pall which was rent asunder by Henry Grattan towards the end of the eighteenth century, and whose shreds were finally and irrevocably cast aside in the second decade of the present century. Swift had sown a seed which for a long time lay quiescent and almost moribund, but which after many trials and difficulties eventually blossomed forth into a glorious fruition.

Swift was born and educated in Ireland. That was the only Irish part in his composition. All the rest of him was truly English, including his ancestors. After graduating at Trinity College, Dublin, he went to England to take up a subordinate position in the

household of Sir William Temple, a famous essayist and diplomatis For practically an unbroken period of ten years, he remained ther and got into touch with the very best people, even, King Williar himself, who offered him a cavalry commission and taught him hov to cut asparagus. For the next ten years he hovered betwee England and Ireland. Finally he became Dean of St. Patrick' Cathedral in Dublin, where he spent the remaining thirty years his life. According to his own written, testimony he looked upo Ireland as for him a land of exile, and the people he despised. him Ireland was :

" a land of slaves
Where all are fools and all are knaves. "

He was especially stringent in his remarks about the poor of Dublin. He described them as the most underserving race of human kind, possessing all manner of vices, particularly drunkenness, thieving and cheating. His acts, however, belied his words. He stinted himself in order to save money for charity. He never left his house without a pocketful of coppers for distribution amongst the poor. He set aside £ 500 of his own money, in order to be able to lend money to indigent labourers and impecunious tradesmen. This is, perhaps, the first example in Ireland, or any other country of a disinterested co-operative society comprising one single individual.

At this particular juncture, Ireland was in a parlous condition. In the time of Henry II, Ireland was united to England as a separate Kingdon subject only to the King and his Privy Council. For four hundred years English Kings had looked upon Ireland as a kind of privy purse wherefrom at their own sweet will they distributed titles, largesses, and emoluments. After 1640 all this was changed. The English Parliament had shorn the English Kings of their autocratic rights, and had unconstitutionally reduced Ireland to an insignificant colony. The whole position was now most peculiar. An English Parliament which had successfully fought for its own liberties immediately established a reign of tyranny in Ireland over the Anglo-Irish, who had hitherto been the faithful and loyal

adherents of the Crown, but at the same time the Anglo-Irish who numbered less than a fourth of the whole population, kept the native Irish under even a worse and more cruel servitude. Swift graphically visualised the situation and a realistic impression of his feelings may be gathered from the following excerpt from Hugh Alexander Law :—

> " The exploitation of Anglo-Irish traders by English merchants, the exploitation of Irish tenants by Anglo-Irish landlords, the exploitation of Irishmen of all races, classes, and creeds by Ministers in London, these are the three great evils to which during a quarter of a century, in pamphlets, addresses and private correspondence, Swift untiringly opposes his wit, his irony and his eloquence. "

Swift made a determined effort to revive not only the trade but the spirit of the nation. He frankly admitted that under the present circumstances Irishmen could do little, but he also forcibly pointed out that a blind confidence in the English nation or even in Providence was absolutely futile. God only helped those who helped themselves. Neither clothes nor household furniture should be used except what was of Irish growth and manufacture. All elements of foreign luxury should be rejected and banished. Women should eschew pride, vanity, idleness and gambling. Parsimony, prudence and temperance should be cultivated by both men and women alike. True patriotism should enable them to terminate all animosities and factions, all bribery and treachery. Landlords should show some clemency to their tenants, and traders and shopkeepers should develop honesty, industry, and skill.

In his " Proposal for the Universal use of Irish Manufacture ", Swift pointed out that agriculture, which ought to be the basic foundation of every country had been crippled in Ireland. Tenants were prohibited from ploughing the land with the result that corn had to be imported from England. Vast tracts of the best land were depopulated for the feeding of sheep so that wool became a drug on the Irish market and an English monopoly. As a remedy

for this state of affairs, he suggested that the Irish House of Commo should pass a resolution that no cloth or stuff should be worn whi was not of Irish growth and manufacture, and furthermore th whoever imported silks, velvets, calicoes and other female fopperi should be deemed an enemy of the nation. Irish ladies would lo every whit as handsome, if they were dressed in native stuffs rath than in foreign habiliments. Someone once remarked that Irelan would never be happy till a law was made for burning every thin that came from England except their people and their coals. Swif whole-heartedly agreed with this and caustically added :—

> " I should rejoice to see a staylace from England be though scandalous and became a topic for censure at visits an tea-tables. "

All his fulminations had little or no apparent effect, until, a last, there presented itself a golden opportunity of which he was no slow in taking the fullest advantage. The copper coinage ther circulating in Ireland was of a peculiarly base quality. A complain was formally lodged with the Lords of the Treasury. Most othe complaints from Ireland were completely ignored, but to the surprise of everybody the question of the copper coinage was immediately taken into consideration. The reason of this unexpected alacrity became palpably obvious in a very short time. The contract was given to a female favourite of the King, who immediately sold it to an English iron merchant named Wood. The terms of the contract were absolutely appalling. Another excerpt from Hugh Alexander Law will succinctly explain the enormity of the details :—

> " That Wood's profit might be greater, halfpence to the nominal value of no less than £ 108,000 were to be coined, although Irish authorities were agreed that £ 10,000 to £ 15,000 would amply have met the requirements of the country, and although the whole current coin of Ireland was not estimated to exceed £ 400,000. Finally thirty pence were to be coined in Ireland from the amount of copper which in England produced twenty-three pence only. "

The whole procedure was iniquitous in the extreme and to make matters worse, no Irish authority was ever consulted in the matter.

Here was Swift's opportunity. In the guise of a shop-keeper or draper he issued the famous " Drapier's Letters " He attacked Wood in the most scathing and bitter invective. The letters were written in significantly simple language, and were widely read throughout the length and breadth of the land. A universal cry of popular resentment rent the air. The Government at first proved obdurate and Wood himself boasted " that he would pour the coin down the throats of the people. " Swift in justifiable anger retaliated :—

> " Good God, who are this wretch's advisers ? Who are his supporters, abettors and sharers ? Mr. Wood will oblige me to take five pence half penny of his brass in every payment. And I will shoot Mr. Wood and his deputies, like highwaymen or housebreakers, if they dare to force one farthing of their coin on me in the payment of a hundred pounds. It is no loss of honour to submit to the lion, but who with the figure of a man can think with patience of being devoured alive by a rat ? "

The enthusiasm aroused by the " Drapier's letters " knew no bounds. High and low, rich and poor, Catholic and Protestant, settler and native, all, like one man, rallied to the standard so boldly held aloft by the Dean of St. Patrick's. Nothing could withstand such a rally. The Government were compelled to cancel the contract and Swift became the idol of a united Ireland.

It has often been stated that Swift was not an Irish patriot, that he was actuated by a sense of personal animosity as a result of bitter disillusionment, and that he was a misanthropist. Nobody ever suggested in the face of actual facts that he was a misogynist. The weight of both internal and external evidence militates against such drastic conclusions. The love and admiration of a nation could never be aroused by an impostor. Swift was not an impostor. He was sincerity personified. Throughout his whole life, he was an ardent supporter of righteousness and a bitter opponent of injustice.

With regard to his misanthropy an excerpt from one of his lette to Pope is distinctly illuminating :—

> " I have ever hated all nations, professions and communitie and all my love is toward individuals. I hate and dete that animal called man, although I heartily love Joh Peter, Thomas and so forth. "

An obvious solution of a most enigmatical character is tha Swift was a theoretical misanthropist with a genuine heart of gold That Swift was a genuis no other proof is necessary than the fac that he enunciated in a transient and more or less insignifican political problem fundamental principles which, *mutatis mutandis*, ar definitely apposite even at the present day. His epitaph, compose by himself is symptomatic both of his life and his writings:—

" The strenuous champion of liberty ".

APPRECIATION

BY

C R. REDDY,
Vice-Chancellor Andhra University.

I have always been an admirer of Diwan Bahadur Har Bilas Sarda.

THE PROBLEM OF POPULATION IN INDIA

BY

PROF. A. R. WADIA, B. A., (CANTAB) BAR-AT-LAW,
Mysore University

IF the educated Indians of to-day are really all that they often claim to be from public platforms, they should all solidly stand behind the noble efforts of Diwan Bahadur Har Bilas Sarda in the cause of social reform. They should feel honoured by anything that seeks to honour the name of Sarda, so linked with the Child-Marriage Restraint Act of 1929. The importance of a measure of this kind may be safely gauged both by the amount of praise and opprobrium it is hailed with. The Sarda Act has admirably stood this double test. If to-day there are many millions who would fain see him pilloried, there are millions too who see in him an embodiment of all that is best in Hindu culture through the ages and a prophet of a new, rejuvenated, renascent Hinduism. It is perfectly intelligible that the author of HINDU SUPERIORITY should be dissatisfied with the travesty of marriage that has gone on for centuries under the name of infant marriages. I cannot honestly say that the Sarda Act goes far enough as a measure of real reform, but I do see in it the emergence of a new spirit, of a dawning sense of social responsibility towards the rising generation in India. Hence I admire it, not so much for what it is in itself, but as an earnest of what legislation can do to improve the quality of our children. It has a direct bearing on the problem of population and that is why I have chosen to write on it as my tribute to a great social worker.

It may be said without exaggeration, that there is no problem so important in the world to-day as that of population. On it hinges the question of how much we eat and what we eat. The economic question of the standard of life is a matter of the ratio between one's income and the mouths one has to feed. The shadow of war under

which Europe—and this implies the whole world—lives to-day is, in the last resort, due to the problem of the rapidly increasing German and Italians and Japanese struggling to find standing room in a world that seems to be overpopulated. They must strive to elbow out other peoples at the point of the sword or rationally face the problem and deliberately limit their population. War or birth-control—these are the only two alternatives open to our generation.

The problem of population can be studied in its proper perspective only if we bear in mind two basic facts: the size of our earth and the fertility of animals. The land—area of our earth is only thirty two million square miles, as against one hundred and forty five million square miles of water, of which just two millions constitute our fresh water supply. Not all these thirty two million square miles of land are habitable. The frozen regions round the poles and the deserts are useless. The mountains are, and can be, but sparsely populated. In short, the amount of habitable land is strictly limited. This land has not only to support human beings, but also endless varieties of animals. The rate at which animals multiply is staggering and would be disastrous, but for the lucky dispensation of nature which has provided for an equally staggering death-rate It has been stated that if all the progeny of an oyster lived their full span of life and multiplied to their fullest capacity, "its great great-grand offspring would number 66 with 33 zeroes after it and the heap of shells would be eight times the size of our earth". An elephant is the slowest breeder on earth and it has been calculated that if it begins to breed at the age of 30 and continues to do so till 90, bringing forth six young, each surviving till 100, there would be 19 million elephants surviving at the end of 750 years! These figures are truly appalling, but nature "red in tooth and claw" has checks and counter-checks to produce an equilibrium. It is a benevolent dispensation that those animals that breed very fast have a terrific mortality as well. Hence it is that very few animals live upto their expected age-limit, nor do they multiply to their full limit.

What is true of the animal world is true of human beings. Inferior races and inferior stocks in superior races multiply relatively

fast, but the mortality rate amongst them is equally high and so in the long run there tends to be produced a general balance between the superior and the inferior. A study of the census figures of India brings out several interesting facts:

1. The population of India in 1872 was 206,162,360. By 1931 it rose to 352,837,778. Considering the difficulty of carrying on census operations in a country where mass illiteracy is so colossal as in India, we may assume that the actual figures may be even more. This increase has taken place in spite of the havoc wrought by plague during the last forty years and the influenza epidemic of 1918, not to mention the normal toll of life taken by epidemics of cholera and small-pox. During the single decade 1921-31, the population has increased by 10·6 per cent. It would be futile to deny that but for Pax Britannica, the population of India would not be showing such a rapid rise, which has set serious people, both within and without India, thinking of the upshot of this increase.

2. India has been rich by nature for millenia. She has excited the envy and the ambition of conquering hordes from all parts of the world. And yet India to-day is woefully poor. The average income per head according to the great Indian patriot, Dadabhai Naoroji was only Rs. 20 per year. Even a high government official like the Hon. Mr. Cook placed it in 1911 at Rs. 50 per year. These figures need no commentary and with tragic eloquence proclaim the poverty of India. Indian publicists have consistently attributed this to the drain of foreign conquest. Beggars connot be choosers and a subject-nation cannot altogether hope to escape this drain. But it is certainly questionable, whether there are not other causes of our poverty, and among these it would be futile to deny the havoc played by an uneconomic birth-rate. According to Sir John

Megaw, only 39 per cent in India are well nourished, 4 per cent are poorly nourished and 20 per cent are bad nourished. Reduced to actual figures, it means that ov seven crores of Indians are badly nourished, while doub this number are poorly nourished.

It is inevitable that such a poorly nourished country must fa an easy victim to diseases. This evil is accentuated by the prevalenc of early marriages. It is at this point that the honoured name o Sarda has a bearing on the problem of population in India. Let u now proceed to study the incidence of early marriage.

There is a general law of nature according to which a highe birth-rate is normally accompanied by a higher death-rate. It i illustrated by the whole animal world. It is illustrated by huma societies as well. Writers like Dr. Enid Charles may talk of the "menace of under-population", but this applies only to Western countries, if at all, and has no bearing on Oriental countries. But then it is noteworthy that the death-rate is much lower in the West than it is in the East. Mr. Wattal has drawn up a table showing the birth-rates and the death-rates in the different provinces of India and it effectually tends to show that the province with the highest birth-rate has also the highest death-rate, *e. g.* Central Provinces, while the province with the lowest birth-rate has also the lowest death-rate *e. g.* Burma and also Bengal.[1]

Secondly, it has been found that the higher the birth-rate the shorter is the longevity. The census report of Bihar and Orissa shows this clearly by means of a comparative table with reference to England, Japan and France. France has generally been held up as an example of a decadent country with a falling population. It is true that France shows the smallest number of children, but it shows also the largest number of people of 50 and over. This is illustrated by the Census Report of Bombay as well. The birth-rate among the Parsees is notoriously low. In the city of Bombay there is only one Parsee to every 21 persons, but in the population of the city over 65

[1] *The Population Problem in India* by P. K. Wattal, p. 57.

years there is one Parsee to every two or three.

Thirdly, the marriage customs with their premium on premature marriages make for the birth of weak children, a high infant mortality as well as a high maternal mortality.

The Public Health Commissioner notes in his Report for 1931 that the Hindus, whether high caste or low caste, and Muhammadans have a high birth-rate—*e. g.* in the U. P. it is 35·5 per mille among Hindus and 37·2 among Muslims—and among them the infantile mortality is also the heaviest: as much as 286 per mille. Among Parsees, on the other hand, the birth-rate in Bombay City is only 19 per mille and the infantile mortality is only 118, while among Europeans in India it is as low as 62 per mille.[1] These figures need cause no surprise. In fact, they are thoroughly consistent with the most elementary teaching of physiology. Among animals the age of maturity may also be the age of maternity. But among human beings maturity does not imply fitness for maternity. A girl is just a girl even when she has matured. Neither physically nor mentally is she fit to bear the burden of marriage and child-birth and yet out of a mistaken sense of orthodoxy, she is forced into premature marriage. Truly is Child-Marriage spoken of as "The Indian Minotaur" by Miss Eleanor Rathbone M. P. An immature woman can give birth only to immature children and they must pay the penalty of their immaturity in a heavy toll to Yama.

Every child-birth is a crisis. Even for the healthy it is an ordeal, for the weak it is nothing but torture, and the girl-mother in India must needs immolate herself to satisfy the claims of an orthodoxy that has nothing to recommend it except the claims of age, during which the Sastras and Hindu history alike have been forgotten. Sir John Megaw's investigation into maternal mortality in India has brought to light lurid figures. While the average for British India is 24 per thousand births, it rises to 49·16 per thousand in Bengal. These figures compare very unfavourably with those of England where it is only 4·11 and this is considered too high.

[1] The figures for infantile mortality in Europe are still lower.

"The significance of the high Indian rate", says Sir John Meg "can be realised from the following estimates—no less than 100 of every 1,000 girl-wives are doomed to die in child-birth before th have ceased to have babies and about 200,000 mothers die in givi birth to children every year in India". A society must be call indeed if it can contemplate such figures without a qualm of c science. MOTHER INDIA roused our wrath and we can jus condemn its author for all her sins of omission, but it would ha been better for India if she could have goaded us on to a since self-analysis and made us "see ourselves as others see us".

In this connection, it is worth while noticing one or two i teresting features of the early marriage problem in India. *A priori* o may expect that the earlier people marry, the larger families they woul rear and that earlier family life begins the lower would be th incidence of prostitution and its attendant diseases. In actual fa we gather that girls married at the ages of fourteen and less becon mothers early, but their fecundity is affected so that in th long run they produce but few children. The reason is clear: the are soon exhausted and they are too old at thirty! This may be a excellent means of keeping down the population, but it is a ver adverse selection and cannot be countenanced by any genuin eugenist. The exact figures relating to the incidence of venerea diseases in India are not forthcoming, for the people are too ignoran yet to realise their effects or the need of early treatment. But ou hospital statistics go to show that the evil is by no means negli gible and therefore mere early marriage is no antidote to prostitu tion.[1] In fact, cynics may say that prematurely old wives ma even be an indirect incentive to an immoral life.

The population problem is truly serious in India. Nobody can deny that India is overpopulated. The economists who talk glibly about her capacity to maintain a still larger population proclaim themselves to be better theorists than practical men alive to facts. The introduction of improved agricultural methods or

[1]Dr. Lees who toured India in 1927 to study the incidence of venereal diseases calculated that it was four times greater than in Great Britain.

large collective farms as in Soviet Russia might indeed go some way for some time to solve the food problem, but let these methods be first introduced and then it would be wise to talk of increase of population. None but a lunatic or a person enamoured of insolvency courts would dream of increasing his expenditure on the mere speculation of increasing his income as his fancy dictates. What is true of individuals is equally true of societies. They have to take measures to suit present needs and not on hypothetical improvements in the future. The unfortunate fact is that when economists talk of "live and multiply" they do so because of the religious traditions in which they have been brought up. It is true that all great religions exalt large families. But all these religions are ancient and they have to be understood in their proper historical context. They were all promulgated to communities which were predominantly agricultural, and taking into consideration the poor sanitation and the risks of constant wars and epidemics, there was room for a larger population in those days. But times have changed. In the advanced West, infantile and maternal mortality has been continuously reduced, sanitary rules rigorously observed have reduced the risk of epidemics, and modern surgery and medicine have helped to lengthen the span of human life, as is clearly seen in modern Europe. Cataclysms of nature, of course, still continue to take their toll, but war is the main factor which works —and yet uneugenically—towards bringing about an equilibrium between food and mouths to feed. Germany, Italy and Japan, the three *enfants terrible* of the present day world politics base their claims for colonial expansion on their expanding birth rate. One might imagine that statesmanship would consist in limiting this danger, but their leaders are bent on wars and they want cannon fodder and so they go on exhorting their peoples to go on multiplying in the old patriarchal style in these unpatriarchal days of labour-saving machinery, when each improvement in machinery throws some people out of employment. If they were wise, a rigorously controlled birth restriction would go far towards mitigating the ills of the modern world. We need to-day, more than ever before in the history

of humanity, a strong and healthy generation of men and wome We want quality, not quantity. There may be doctors who are again birth-control, but their advice is meant for other peoples and not f themselves, for they themselves often avoid marriage or are conte with a modicum of children. But there are doctors who realise the responsibility. Contraceptives may be abused, as every good thin can be, but the balance of advantage is on their side, and so generation that realises the craving for children, at the same tim realises its responsibility towards them is not likely to commit rac suicide, while it would be anxious to do its bit to maintain th continuity of their race or nation.

If all this is true of Europe, it is far more true of India. I spite of its wealth, she has time and again suffered from overpopula tion. That is why there has been infanticide writ large in th history of India. Primitive tribes like that of the Todas practise it openly till the other day, and only because of their poverty. Eve in the higher castes infanticide, practically only of girls, is not b any means unknown as the Census Reports of different dates proclaim I was horrified to read in the *Times of India* of 7, November, 1936 that the Bihar Provincial Kshatriya Sabha had to urge the prevention of female infanticide among the Rajput community in the districts of Monghyr and Bhagalpur—and this in the year of grace 1936 and in the land of Ahimsa! Verily, none are so blind as those who having eyes see not! It was openly stated at the conference that cases of infanticide are very difficult to book, because they are done within the sanctity of the purdah, where the unhallowed feet of policemen dare not trespass. And yet who does not know that an Indian mother is the gentlest of creatures and the most doting? There is nothing more saddening to an Indian woman than the curse of barrenness. And yet that these Indian mothers should be guilty of infanticide! And why, pray, but for the fact that even these Indian mothers realise the grim war between life and food?

Is it better to kill infants, or see them starve or to get killed in war, or is it better to prevent conception beyond the wanted number of children? Let our priests ask themselves this question

in a straightforward manner. God in those happy old days may have proclaimed through some inspired prophet: Live and Multiply. But he also had it proclaimed; Thou shalt not kill. I do not believe He ever wanted any of His children to starve. He wants them to be fed and true to His merciful nature, He wonld rather see a few happy children—as happy at least as this world can permit—rather than see many born and starve. As Mr. Beverley Nichols would have it: it is the way of God to produce just a few fertile seeds, while letting many to run waste. Birth-control is but an extension of nature's method with the additional advantage that it makes for selection and balanced life.

I dare not assume that Diwan Bahadur Har Bilas Sarda will agree with all my views, but he has raised a trail, which, even in the midst of its apparent failure in the face of blind ignorant opposition, will bear fruit in the times to come. Raising the age of marriage to eighteen in the case of boys and to fourteen in that of girls seems like trifling with a great problem, but the storm of protests even this minimum reform has evoked is in itself a testimony to the need of the Sarda Act. This is perhaps the way of providence: *Ohne Hast, Ohne Rast*, as the great Goethe would put it, it works its way in the tangled life of hnmanity. With increased education, with greater political responsibility, with the awakening of the dumb exploited womanhood of India, the Sarda Act will necessarily be left behind just as a landmark, just as a stage in the history of social legislation, as one of the first fruits of the Indian soul struggling to be free from the accretions of centuries. The future India will have to produce many Sardas and each in his generation—like the original Haf Bilas Sarda—may boldly say with Wordsworth:

"Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn:
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathèd horn".

SOCIAL REFORM AND LEGISLATION IN BARODA

BY

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EVERY society, however advanced it may be, is capable o further social reform. Germany was considered very advanced in modern civilization and culture, but Herr Hitler i dissatisfied with its present condition and is forcibly introducing social reform by legislation. Signor Mussolini is doing the same in Italy. If this is the state of things in advanced countries like those of Germany and Italy, what can we say of our country which is backward in many respects ?

Our present condition is due to our history. The ancient Aryans came as conquerors to India. The necessities of war were supreme. Men were prized more than women. Woman was completely subordinated to man and men to the head of the family. Our history in this respect is analogous to the history of the Roman Aryans. Gradually the Aryans settled in India and peace, arts, culture and learning flourished. The necessities of war gave place to the gentler virtues and the victories of peace and woman began to find her proper place in society. Her rights began to be recognized by the ancient text writers and the wife, the daughter, the mother, the grand-mother, and the sister and even widows of male *Gotraja-Sapindas* found their place in the law of inheritance. The wife was called धर्मपत्नी, अर्धाङ्गनी (*Dharmapatni*, *Ardhangini*) and was associated with the husband in all religious ceremonies. Insome cases women even were allowed to choose their husbands and स्वयंवर (*Swayamvara*) was held. In course of time, the Aryans began to fight among themselves and wars commenced between the Brahmins and Kshatriyas, which devastated the land. The gentler virtues of peace and the chivalrous regard for women gave place to the active virtue of fighting and woman began to

lose her place in society. The Aryans became demoralized and disunited and became an easy prey to the Scythian and Mongolian invaders from the North-West and North-East. These invaders drove the ancient Aryans before them and established their power in India. They brought in a lower kind of civilization with them. Polyandry came in with them. Woman became a mere slave. She was burnt with her deceased lord, with his bows and arrows. Barbarous usages and practices came in place of the refined ways and customs of the Aryans. This period constitutes the Dark Ages of India. Gradually the Aryan religion, social polity, and marriage institutions began to recover and re-assert themselves. The renascence had commenced, but it was interrupted by the Muhammadan invasions, which repeated the horrors of the dark period. Women shrank from the public gaze and retired into the dark recesses of the house. Purdah came into vogue, polygamy and concubinage became fashionable. The internal dissensions, the invasions of barbarous Scythians, Mongolians and Muhammadans degraded the position of woman and deprived her of her rights. Woman became dependent on man's caprice, instead of becoming his equal and honoured help-mate.

The question now is how to bring about a gentle revolution in society. Three ways are possible: *laissez faire*, education and culture, and state-legislation. The first way leaves things to take their own course. This course may not lead to reform. As time rolls on, things get more and more crystallized and progress gets more and more difficult. The second way is more effective. Education and culture will bring about a change. But it is a very slow process. Timely state-legislation, however, is very effective. It is very active. When wrong usages and practices are getting crystallized, it is the only hammer to break them. State-legislation should work hand in hand with education and culture. Education and culture weaken the force of wrong usages and practices and prepare the ground for state-legislation, which becomes acceptable and destroys the wrong usages and practices. That state-legislation is effective is proved by the fact that it has succeeded in abolishing slavery,

Sati, infanticide and suicide by Yogis. It has successfully introduced compulsory vaccination, sanitary regulations, factory regulations, widow-marriage, freedom of religion, compulsory education, regulations for the age of majority and the age for marriage and the Civil Marriage Act.

Finding that social progress was very slow, notwithstanding the great facilities given for education and culture, His Highness the Maharaja Gaekwar has now resorted to social legislation. As early as 1904, His Highness introduced compulsory education for boys between seven and fourteen and for girls between seven and twelve years of age. He has been the pioneer of this movement in India. In 1912, the Children's Protection Act was introduced. By it the sale of tobacco and liquor to a boy under sixteen years of age was prohibited and the Police Patel was given the right to remove a *Bidi* from the mouth of a child. His Highness was the first to regulate the age for marriage. He made it an offence to marry a girl before twelve and a boy before sixteen years of age. That limit is now raised to fourteen and eighteen respectively. The marriage of a boy or girl below eight years of age was made illegal in 1929. The prohibited degrees of consanguinity for marriage have now been reduced and *Sagotra* marriages, if not within prohibited degrees are allowed. The greatest reform in the law of marriage is that any Hindu can marry any Hindu. This has done away with the necessity of resorting to the Civil Marriage Act which His Highness had passed previously. The position of a woman is greatly improved now. In a joint Hindu family, the sonless widow stands in the place of a husband and becomes a coparcener. As regards the separate property of her husband, the widow gets a share equal to that of a son and if there be no son, she inherits the property of her husband absolutely up to Rs. 12,000. It is necessary that this restriction to Rs. 12,000 should be removed. The unmarried daughter now gets one fourth of what her brother gets and can have it partitioned. In matters of inheritance, the distinction between the rich and the poor, and the married and unmarried daughters is done away with. The widowed daughter-in-law is given a place next after the mother in the order

of succession. The son's daughter comes with the sister after the grand-mother. These changes improve woman's right to inheritance. Woman's position is thus much better now than what it used to be before. The coparcener is now given a right to make a will of his share in the joint family property, which he formerly did not possess. This tends to the disruption of the joint family. His share is also made liable for his debt after his death, which formerly used to pass by survivorship to his coparceners. The order of succession to Yautak, Ayautak and Sulka forms of Streedhana was different. It is now made uniform. The law relating to succession by Dasi-putras was different in the higher and lower classes. It is now made uniform and they are all entitled to maintenance now and not to a share. The Hindu Divorce Act of 1931 has introduced a very fundamental change in the Hindu Law. However unhappy the marriage may be, no divorce was allowed among the higher classes of the Hindu community. It is now allowed under stringent conditions. संन्यासदीक्षा (*initiation into Sannyas*) cannot now be given to minors under the age of eighteen. It is made penal. Restriction of marriages within the *gol* (गोष्ठ) is now removed. No head-man of a caste can now punish a person for marrying outside the *gol*; if he does, he is himself liable to punishment. These are some of the valuable changes introduced into the Hindu Law by His Highness the Maharaja Gaekwar by legislation. Now that Hindu Law has become crystallized, it was necessary to bring it into conformity with present notions by legislation and His Highness has done it. His Highness is contemplating further reforms in the law of joint family. His Highness has introduced all the social reforms by legislation with great foresight and with a sincere desire to better the condition of his subjects, whose welfare is always uppermost in his heart. May he live long to give the benefit of his benevolent rule to his subjects!

THE HERON

BY

HARINDRANATH CHATTOPADHYAYA,
Bombay.

Upon the river's brink
A heron stands alone,
Pale silver flushed with pink,
Tone wooing inner tone.

The night as black as ink
Dawns.....The horizon-line
Is thirsty and would drink
The sun's rose-cup of wine.

What does the heron think
On yonder river's verge?
"Let ages rise and sink,
And time be as a dirge;

But I know how to blink
And cool the glares away
While, through some inmost chink,
Receiving ray on ray

Of other lights that link
My soul to deathless dawn.
Time's but a tiny wink
And space, a moment's yawn?"

Upon the river's brink
The heron stands alone,
Pale silver warmed to pink,
Tone wedded unto tone.

WORLD ECONOMIC CHANGES SINCE THE WAR

BY

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".....We held debate.....
.....
On labour and the changing mart,
And all the framework of the land".

—TENNYSON.

I was an interested listener to the debate on the Sarda Bill which took place in the Indian Legislative Assembly on the 29th January, 1929. I had then just settled down in New Delhi, and one of the favourite topics of discussion in the Capital city immediately before the debate was the fate that was in store for this bold attempt at social reform. I was, naturally, keenly interested in the Bill, and great was my disappointment, therefore, when a dilatory motion was carried that day, postponing consideration of the Bill, till the publication of the Report of the Age of Consent Committee. Immediately after the division, I expressed my feelings to some of my legislator-friends whom I met in the lobby, and one of them promptly introduced me to the author of the Sarda Bill, adding that he would greatly appreciate the sympathies and good wishes of the representative of the I. L. O. in India.

Since this first meeting, Diwan Bahadur Har Bilas Sarda has been one of my constant and honoured visitors, and my affection and admiration for him have only grown with the passing years. He was always avid for information regarding international political and economic developments and since, in many of our conversations, we have traversed the continents of the world discussing the peculiar

problems of each country and each people, it seems fitting that n contribution to this book of homage to the great social reformer (the occasion of his seventy-first birthday should deal with an econom problem of world-wide importance.

I

We are all more or less familiar with the political changes th have taken place in the world after the Great War. It was on natural that the more obvious and spectacular of these chang should have occurred in Europe itself. Following the collapse (the Central Powers, several alterations and rearrangements (territories were effected. Germany, Austria and Russia were th principal losers in this process, and the creation of the so-calle Succession States has transformed the political map of Europe Systems of Governments, too, have undergone profound alteration and modifications. Monarchies have been displaced by Republics Twenty eight monarchs occupied their thrones when King George bega his reign. There were only four Republics in Europe then. Outside o the American continents, there were no more than six Republics in th World. When he died, seventeen out of the thirtyone States in Europe were Republics. Of these, Russia has initiated one of the boldest and most daring experiments in political and social organisation Democracy itself has altered its character, and the triumph of Bolshevism, Fascism and Nazism indicates a reversion to the old Greek "tyrannies" in a much more intense and exaggerated form. A resurgent Nationalism is casting its menacing shadow over all countries, and the rivalries and antagonisms thus generated threaten once again the peace of mankind. All this has been a topic of every day discussion in the newspapers, but I wonder whether we have yet realised the nature and gravity of the economic changes which the War has brought about. The present disturbed state of the World is due at least as much to the economic consequences of the War as to its political ones, and in order to evaluate their importance it may be of interest to survey the economic developments that have taken place in the World since 1919.

To begin with, how did the economic structure of the World in 1919 differ from what it was in 1913 ? What were the immediate and visible changes in the world's economic system which could be attributed directly to the War ? During those five fateful years, there was an unprecedented destruction of economic goods—the result of years of work and of savings was blown off on the battle-fields. War industries assumed bloated proportions, and peace time occupations were curtailed, thus upsetting the normal balance of economic life. Monetary systems were disorganised, and public debts enormously increased. The economic system of non-European countries also was vitally affected. With the principal industrial countries of Europe locked in a deadly embrace, the task of feeding Europe and supplying it with the goods she required fell on other continents, which rapidly increased the area under cultivation, and began building up their own industries. A significant indication of the change that had taken place was that the U. S. A., from being a debtor, became a great creditor nation. International trade, too, became greatly reduced in volume, being subjected to a great many tiresome restrictions.

The economic developments that have since taken place may be rapidly summarised. Shortly after the cessation of hostilities, there was a brief spurt of increased economic activity. The return to normal life necessitated that the instruments of production which had been mutilated or had become obsolete during the War should be immediately replaced. There was also a sudden increase in the demand for consumers' goods, the strict rationing of the War days having given place to an unbridled orgy of consumption. But this recovery was short-lived, and came to an end with the cessation of war credits. A marked decline in wholesale prices began in 1920-21, affecting most of the countries trying to maintain some degree of currency-stability based on the dollar. In other countries a continuous policy of inflation was pursued, and the value of their currencies in terms of the dollar declined rapidly. From 1922 onwards, there was a concerted effort towards economic reconstruction. The League of Nations gave a great impetus to this movement to stabilise currencies,

facilitate foreign trade and improve productive efficiency. T material wealth of the World was considerably increased during th period, and in spite of obvious maladjustments, it was hoped th prosperity was once again definitely established.

1925 marks a turning point in post-war economic developmen There was a remarkable increase both in agricultural production ar in manufactures during the years that followed. But the distincti characteristic of this epoch was not so much this increased producti as the methods by which it was brought about. These years witness a second industrial revolution, which was caused by the astoundi progress in industrial technique and management which goes by th name of rationalisation. The principal idea of rationalisation is get the utmost out of the available agents of production, by elimina ing waste of all kinds both in material and in man-powe Rationalisation meant, in short, a thorough over-haul of the system methods and process of production, both agricultural and industria Though rationalisation made its first appearance in Germany, almo the whole world soon began to apply it in some measure. Th increased mechanical efficiency, and the consequent reduction in th cost of production, had their inevitable result. More was produce than the world was prepared to buy. The supply outran th effective demand. It was in the case of agriculture that the disturbe equilibrium between demand and supply first showed itself. Th area under cultivation in the two Americas had been greatly extende during the War to meet the needs of the European countries. Th application of rationalisation to agriculture meant a further advanc in its productive capacity. But where was the consumer for thi enormous production ? When the ex-belligerent countries returned to their peace-time occupations one great source of demand dried up in addition, numerous tariff barriers and other trade restrictions wer being erected in several parts of the world, so that internationa trade was further checked. The result was a collapse in the price of agricultural commodities, which in its turn brought about a fall in the purchasing power of the farmer. This was specially noticeable in the United States, and there is no doubt that it was the collapse

of the cultivator that precipitated the crisis of 1929.

It was in America, therefore, that the wave of prosperity which was sweeping over the world from 1925 received its first check. The panic that overtook the United States in the autumn of 1929 speedily spread to other countries, and 1932 saw the entire world in the deepest trough of the depression. Wheat had never been of so little worth since the sixteenth century. Unemployment stood at a height never recorded in living memory. World trade dwindled to the extent of 25 per cent of its volume and to more than 60 per cent of its value since 1929. World prices fell to incredibly low levels. The volume of industrial production declined by more than one third in three years. National incomes were still shrinking. Money remained locked up, and Banks feared to furnish credits. No capital was available for national production ; foreign lending practically ceased. There has been a material improvement in the situation since those days of darkness and gloom. In most countries the recovery of national production has been substantial. In spite of the downward pressure on the world market for raw materials and basis food stuffs, commodity prices have been rising slowly. Unemployment continues to diminish, production continues to increase ; exchanges are already becoming more stable ; and no country has experienced any social or economic cataclysm such as those which produced the German revolution and the American crisis in 1933. Altogether, it may be said that the world's economic life is running in smoother and deeper channels, even though the recovery so far effected is still superficial rather than fundamental.

A study of the figures of world production shows us that the present economic crisis overtook us at a time when material prosperity was at its highest peak. According to the statistics compiled by the League of Nations, the total world output of raw materials and food stuffs increased more rapidly than world population during the period 1913 to 1925. Primary output increased by 16 per cent while population increased only by 6 per cent. Thus the aggregate destruction of wealth caused by the War had been more than made

good, and the world as a whole was already richer in 1925 th before the War. Between 1925 and 1929, there was a further rise 11 per cent in output and only 4 per cent in population.

The position as regards international trade, however, is slight different. World-trade after the War failed to keep pace with worl production, except when supported by excessive and indiscre capital exports. During the years 1925-1929, trade had bare recovered relatively to production, and the apparent prosperity these years was based upon a dangerous credit expansion. The rap increase of world trade in this period was caused mainly by recover in European trade based upon loan and credit policies that covered u fundamental weaknesses in economic structure. After the cred expansion broke down, world trade collapsed and economic nationalisn currency confusion and tariff barriers made the collapse even mor complete.

Taking post-war developments as a whole, then, there has bee a marked contrast between production and distribution. The recu perative power of the world's productive system has manifested itsel repeatedly, and there is no reason why this should not result i increased prosperity all round if only the distributive system coul keep pace with it. Even after the crisis there has been a steady increase in production. During the period 1932-34 the world output of raw materials increased from 78 to 90 and of manufacturing activity from 68 to 83. And this, without taking into account the phenomenal increase that has taken place in the production figures of Russia. On the other hand, the tendency, already noticeable before the crisis, of international trade to lag far behind production has been, if any thing, further reinforced. In the first quarter of 1930 the quantum of world trade was 95, but it had fallen to 77 during the first three months of 1935.

This, then, is the problem of the world today. There has been during the past two decades a tremendous increase in productive power, an improvement which has everywhere outrun by a long way the growth of population. Obviously, such progress in productive capacity ought to be a clear gain to humanity. It ought to enable

the world to further raise its standards of life and to enjoy greater leisure. It ought to release a great deal of our energy for the cultivation of the finer aspects of life. It ought to make us richer, healthier and happier. Instead, we have been faced with the paradox of a world suffering from poverty in the midst of plenty. We have found that agricultural produce was being burnt as useless in America, while there were several parts of the world where millions were starving. In the manufacturing world, we have been confronted with unemployment. Millions of men and women could find no work, and thousands of factories had to stand idle because the distributive system was so clogged that their products could not be sold. The world stands amazed at its own productive power, but the more this power increases, the less is it able to make use of it. This has set a great many men thinking, and the feeling is now gaining ground that an economic system that refuses to take advantage of our increased productive power to lessen poverty and misery has to be changed. Everyone agrees that there is something seriously wrong with the management of the world's economic affairs. Everywhere the query is raised whether the existing system is capable of being mended or whether it should be replaced by an entirely new one. These are questions to which it is not possible to give a ready answer, but one thing is certain, that unless there is a more rational ordering of our economic life, the steady progress of humanity cannot be ensured.

II

We have seen that, during the years 1913 to 1929, the production of basic food-stuffs and raw materials has been increasing about three times as rapidly as the growth of population. But even more remarkable than this increase in *production* has been the increase in the world's *producing capacity*. It is no exaggeration to say that if the technicians of the world were to concentrate on increasing output without considering the state of the market, there would be no real obstacle to production being increased far beyond what it is today within the framework of the present economic system.

The existence of surplus capacity or of production surplus effective demand on a large scale is of course no new phenomenc even before the war this has been a feature of certain phases of t business cycle. But there is reason to believe that surplus capac during the boom periods of the business cycle was in those da relatively small compared to its extent in 1929. This exc capacity in certain industries and in certain countries was, to a lar extent, the result of the economic changes caused by the War. T special war-needs caused the expansion of certain industries such iron and steel far in excess of peace time requirements. Anoth reason for this excess production was the rapid technical a organizational development in industry and finance, commonly call rationalisation. A third factor which made for a lack of adjustme between productive and consuming capacity was the creation of ne political frontiers in Europe. Many factories were cut off fro their old markets by customs barriers along the new frontiers, behi which new factories grew up to satisfy local demands. Further, t rapid rise of tariff walls rendered economic balancing more and mo difficult, and this was more particularly the case in industries wi large fixed plant. Not only were tariff barriers high, but they we also subject to frequent alterations; and this was a further fact towards unsettlement. These are a few of the factors which distin guish the present economic crisis from the earlier ones, and whil some of these may be of an ephemeral character, there are som others which are likely to continue. One of these permanent factor is the geographical redistribution of Industrial and commercia activity; the subject is sufficiently important to merit more detaile treatment.

Even before the War, industrial activity had spread beyond th borders of Western Europe and North America. India, Japan, an Latin America had already equipped modern factories capable o turning out finished goods without much highly skilled labour. During the War, the principal manufacturing countries of Europe were unable to meet their own needs, not to speak of supplying the needs of their foreign customers; this gave the non-European countries

a great stimulus for starting manufacturers of their own. Having once established home enterprises to satisfy their domestic requirements, the non-European countries sought to foster this new source of wealth by capturing a share of the world's markets. A striking example is that of the United States, which more than doubled her exports of manufactured goods during the period 1913 to 1929. In North and South America, as well as in Australia and New Zealand, there was a remarkable rise in the standard of living in the decades immediately preceding the War, and still more in the first post-war decade; and this provided a powerful incentive for setting up factories in those countries. The same forces are observable in Asia also where countries like our own, China, and Japan, are taking long strides towards industrialisation. A further factor was the emergence of Russia as an industrial power, and though for some time to come, all her production will be taken up in supplying the home market, it is interesting to note that Russian production increased three-fold in the years 1929-34. And it is not perhaps a mere coincidence that it is just in these regions where industrial development is taking place so rapidly, that population is increasing faster than in the older industrialised countries. However that may be, this new distribution of industrial activity made itself felt in the years immediately following the War. Europe's share of the increased world production after the War was negligible till 1925, though Asia and Oceania had increased their share by about a fifth and North America by a quarter. It is true that Europe was occupied during this period in repairing the damages caused by the War, and was, therefore, unable to retain her industrial leadership. During 1925-29, however, she more than made up for this, since European primary production increased by 17 per cent during this period, while the world as a whole showed an increase of only 11 per cent. But the newer industrial countries were still forging ahead, and everything seemed to indicate that the centre of gravity of the world's economic life was shifting westward from Europe. The old equilibrium was destroyed by the rising standards of life in some of the non-European continents, by the modification of the previous

classification of debtor and creditor countries, and by the growth c the new doctrine of national sufficiency. A further feature c interest is the comparative rate of industrial advance, which is highe in the newly industrialised countries than in the older ones. Th annual rate of industrial expansion in different parts of the worl between 1913 and 1929 has been only 1 per cent in industria Western Europe, 2·2 per cent in agricultural Europe, 3·5 per cen in highly capitalised extra-European countries like the United State and Japan, 3·6 per cent in the moderately or newly capitalised extra European countries like India, Argentina, Australia, Canada, etc. (and 6·3 per cent in Russia—1913 to 1931).

A German economist has attempted a verification of this tendency towards the dispersal of manufacturing production. He put to himself the question whether the post-war industrial development in the countries outside Europe was merely a passing effect of the war, or part of a permanent tendency towards a wider distribution of industry. By dividing the industries of a number of countries into various types, characteristic of different stages of industrial development, he was able to demonstrate a clear tendency for progression from a stage dominated by simple goods for immediate consumption, through an intermediate stage, to one where industries engaged in "real" capital production provided more than 50 per cent of the production of the country. It may therefore be inferred that the tendency towards industrial development in hitherto backward lands is likely to continue.

Corresponding changes have taken place in the domain of international trade also. The international trade of the Nineteenth century was of a comparatively simple character, and consisted mostly of industrial Europe sending out machinery and manufactured goods, and getting back all kinds of food-stuffs and raw materials from the rest of the world. This trade was mostly dominated by the manufacturing, shipping, commercial, and financial enterprise of Great Britain; but during the latter part of the Eighteenth and the early Twentieth century, that is to say, even before the War, there were indications that both the character of the trade as well as the economic

organisation and policies connected with it were being challenged. Other European nations were rapidly seeking industrial and trading outlets, a great many agricultural countries were turning their attention to manufacture, and North America and Japan were actively developing their industry and commerce. One effect of the War of 1914-1918 was a marked strengthening of these tendencies towards the wider diffusion of industry and commerce. The currents of trade also became more complicated as a result of this wider diffusion of industry. New trade routes have been established, especially across the Pacific; the ports of the Far-East,—Singapore, Hong Kong, Shanghai, Kobe,—have risen quickly to rank among the leading ports of the world. The Panama Canal, which was opened only in 1913, was by 1923 carrying as much traffic as the much older Suez Canal; and the ports of the Pacific region—San Fransisco, Vancouver, Honolulu, Suva, Auckland, Sydney, Manila, Sourabaya, Batavia—have all grown rapidly with increasing trade. Up till about 1925, when the economic reconstruction of Europe began in earnest, the more rapid growth of trade in non-European countries, and especially the Pacific, was most marked. The League of Nations has been repeatedly drawing attention to the importance of the geographical changes in world trade that have been taking place since the War. Some interesting results emerge from a study of the statistics on the subject compiled by the League.

"In comparing 1925 with 1913 figures, the United States and India now buy less from Europe and more from Asia; China and Japan buy less from Europe and more from North America; Australia less from Europe and more from both North America and Japan. Reciprocally, India sends a greater proportion of her goods to North America and Asia; China to North America; Japanese exports to Europe have dropped from 23 per cent to only 7 per cent of her total exports, while those destined for North America have risen from 30 to 45 per cent. Australian imports from Europe have dropped from 71 to 54 per cent of her total imports. Trade is passing from the Atlantic to the Pacific."

After 1925 there was a clear tendency for Europe to recover

its lost ground. There was a movement of capital back to Europ in the years 1925-1929, and with the cheap credit that this brough about, there was also a movement of relative prices in favour of th manufacturing, as distinct from the raw-material-producing, countries The economic crisis came on in 1929, and brought about a terribl shrinkage in world trade. Though since 1932 there has been a increase in the quantum of world trade, Europe shared only slightly in this increase in spite of the opportunity afforded by the American collapse. While between 1932 and 1934 European imports fell in quantum by 2.6 per cent those of other continents rose by over 14 per cent. In the matter of exports, Europe rose in the same period by 2.4 per cent only, while other continents rose by over 7 per cent. What do these figures suggest? They show clearly enough that the increase in the quantum of world trade since 1932 must be attributed to trade between the non-European continents. The United Kingdom which is trading mainly with countries outside Europe has recently increased the quantum of both her imports and exports considerably, but the trade of continental Europe has declined. Altogether, then, we may take it that trade is following industry in shifting from Europe westward.

A second point to note in connection with the changes that have taken place in international trade is that, apart from its obvious tendency to shift from the Atlantic to the Pacific, there has also been a definite change in its commodity composition. Even before the depression, there was a strong tendency for the proportion of raw material in world-trade to decrease. The import statistics of several important manufacturing countries showed a definite movement between a higher relative proposition in the quantum of finished manufactures and a lower proportion in that of raw materials. This tendency was very marked in the years 1925 to 1929 when trade in primary goods (food-stuffs and raw materials) increased only by 15 per cent but the trade in manufactured goods increased roughly by 31 to 32 per cent. There is no doubt that there is a gradual narrowing of the raw material markets in the great industrial countries of Europe. The commodity composition of world-trade

has been changing, the exchange of raw materials for finished goods being supplemented in increasing measure by the exchange of different sorts of finished or semi-finished manufactures. This tendency has obvious limits; but it goes far to undermine the organisation of world trade, which was based on the pre-war theory that Western Europe was the workshop of the world.

MESSAGE

BY

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President, U. P. Arya Pratinidhi Sabha

DIWAN Bahadur Har Bilas Sarda is an institution in himself. While I was still at College from 1901 to 1908, I heard his name and also studied his well-known work *Hindu Superiority*. The book is not only very interesting but it also instils ideas of pride in a Hindu youth. Even that would have been sufficient to preserve the name of the Diwan Bahadur, but we have greater things to his credit. The Child-Marriage Restraint Act, which is popularly known as the Sarda Act, has been a piece of useful legislation, and in promoting and securing that, Mr. Sarda has tried to pay back some debt which he owes to Swami Dayanand. The great Swami laid much emphasis on the marriage age of children. He styled child-marriage as a major cause for the downfall of Hindus. In trying to remove that social evil, Mr. Sarda has rendered a great service to his country and to the community at large. There are numerous other acts which may be cited to show the great service rendered by Mr. Sarda to his countrymen; however, I consider the Sarda Act as crowning them all. It has great potentialities for good and as the social conscience of India awakens more and more, this Act would grow more and more, to attain the object which was primarily in the view of its author.

AN APOSTLE OF HINDU-MUSLIM UNITY
OR
PRINCE DARA SHIKOH

BY

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WHILE readers of Prof. K. R. Qanungo were looking forwar for the second volume of his *History of the Jats*, the have been presented with an excellent biography of Princ Dara Shikoh, the eldest son of Shahjahan. They are however greate gainers than losers. A detailed and trustworthy account of the lif and career of one who certainly was, after Akbar the Great, the ver greatest Mughal personage on the purely human side, was a crying need in the present state of Indian national evolution. Dr. Qanungo has done immense service, not only to the cause of historical scholarship, but also to that of nationalism. Dara is an extremely elevating and inspiring study. And the author, on almost every page of his book, gives evidence of his thorough mastery of the subject under discussion and a clear, convincing and elegant treatment thereof.

Muhammad Dara Shikoh was born on the 20th March, 1615, at Ajmer, and was given this name by his grandfather Jehangir, the reigning Emperor. The infancy of the Heir-presumptive, for he was the first son of Shahjahan, was spent partly in privation with the parents, who were ill at ease on account of the jealous fury of Nur Jahan, and partly at the Imperial Court, where Dara and Aurangzeb had been sent as hostages for purchasing peace. They came back into the custody of Mumtaz and Shahjahan when the latter ascended the throne in 1628. From this year onwards, Dara received the tenderest care and love at the hands of his father. There was something mysterious in and about Muhammad Dara, which drew forth parental favours in greater degree from year to year.

"The *Padshahnama* tells us that Dara's tutor was Mulla Abdul Latif Sultanpuri. The primary and secondary courses of Dara's study seem to have been of the same stereotyped character as those of an average Mughal Prince who was usually taught the *Quran*, the standard works of Persian poetry and the history of Timur. Great attention was paid to calligraphy and the cultivation of a graceful, epistolary style for which Abul Fazl, at once the model and despair of the age, was recommended. An apt pupil, Dara learnt all that Abdul Latif could teach, developed scholarly habits, and above all, imbibed his master's predilection for the speculative sciences."

Dara studied the *Quran* with the assiduity of a devoted scholar, but felt very early that the commentaries of the early Fathers of the orthodox school, which were productive and are so even now of intolerance and intellectual sterility, were not acceptable to him. In the heart of the teachings of the Holy Book he would seek a common platform for the various warring creeds. Religion was ordained to make and promote peace, not to mar and destroy it. With admirable and almost matchless zeal, he devoted himself to the study of the exoteric path of Islam and of the Jewish, Christian and Brahmanical religions. He came to be the finest model of a religious man who sees, values and respects truth everywhere. His contribution in the realm of true religiousness was immense and will be estimated towards the end of this article.

He married Nadira Begam, a daughter of Prince Sultan Parvez, in 1633 and retained her deep devotion till she passed away in 1659.

When Dara was barely eighteen years of age, he was assigned the *Sarkar* of Hissar Firoza as fief. This choice was not accidental, but, the *Sarkar* being the heriditary property, Dauphine of the House of Babur, he was given it that he might be known as the Heir-Designate to the Peacock Throne. Within the next less than six years he was raised, by degrees, to the highest military rank, and in 1645 was appointed *Subedar* of the province of Allahabad with additional charge of the two important forts of Chunar and Rohtas. In quick succession were added to those possessions the provinces of the Punjab, Gujrat, Multan and Kabul. Dara's income in all amounted

to about three crores a year, which is nearly fifty times allowance enjoyed by the Prince of Wales of the British Empire.

The services of Dara as either the Viceroy of his provinces or leader of the Mughal army were far below the splendid emolumer He led one of the three expeditions to central Asia, but achieved prac cally nothing. Nor were the rich and vast resources turned to a account when he had to fight with Aurangzeb for the Throne. Wh the news of Shahjahan's illness reached Aurangzeb in 1657, he s about suppressing Dara's offices and possessions and securing t Throne for himself. The great influence Dara had with his father had mostly used in liberalising the imperial policy towards the Rajpu in particular and towards all others in general. He, therefore, justl thought that ample help and support would be at his disposal in tl struggle forced upon him by his unjust and ambitious brother. Bu he had soon to discover that the world around him was terribl ungrateful. One by one all the important Rajput generals deserted hin those Rajput chiefs who were indebted to him and upon whos allegiance and faithfulness therefore he had built high hopes. It i a harrowing tale of perfidy to read all that account as forcefully pu by Dr. Qanungo. At last in the year 1659, he was betrayed into th hands of his pursuers by Malik Jiwan, a predatory Afghan chie whom he had, through his intercession in pure generosity at his father's court, saved from being trampled to death under the elephant's feet. He was subsequently brought as a captive to Aurangzeb in Delhi where, after a cruel parade through the streets, hapless Dara was beheaded in his prison on the thirtieth of August, 1659. The bloody ambition of Aurangzeb drove him into such dastardly deeds. The author has very convincingly disproved the assertion of some writers that Aurangzeb did all that for his religion. Aurangzeb's religious excuses were his sheer cloaks. His highest Islam was the Peacock Throne of Shahjahan, in the acquisition of which nothing was deemed too bad. From a study of the conditions of the times we are constrained to remark that Aurangzeb was a princely intriguer whose contact polluted the otherwise pure population of India, for howsoever harshly we may judge of the Rajputs, they were not

perfidious by nature and practice as they are found to have been during the war of succession of Dara and Aurangzeb.

Dara's attempts to win the throne of this world failed; but there was a field in which he was a wonderful success, where he won a crown which will shine across all times and across all climes. He had, very early in life, felt that there was no essential conflict between Islam and Hinduism, if only properly interpreted. In company with his father, the Emperor, he met, in 1634, the renowned mystic Mian Mir of the *Qadiria* Order, founded by the blessed saint Abdul Qadir early in the twelfth century, in the city of Lahore. Shahjahan honoured only two Muslim saints with his personal visit. One was Shaikh Muhammad Fazlullah of Burhanpur and the other was this mystic Mir. Shahjahan was a fairly orthodox Mussalman, and the views of Mir were far from being complimentary to Islamic orthodoxy. Yet the Shah thought fit to visit the saint no fewer than three times. This is abundant proof of the real worth and greatness of saint Mir. The saint saw and won Dara; he touched the Prince's wick of spiritual hankering and curiosity with his burning light in the very first contact. Dara would have been made disciple very soon, if the saint had not passed away suddenly in 1635. But he got full consolation in Mulla Shah Bahakhshi, the prime disciple of Mian Mir, who became his *Pir*, spiritual guide. Ever afterwards he kept on frequenting the cells of Mulla Shah and others, and before long came to feel the Presence, 'which disturbed him with the joy of elevated thoughts.' Thus was fulfilled the prophecy of the mysterious voice, "God has bestowed upon thee what no king on earth did ever get," which he had once heard in his dreams.

Dara Shikoh had no liking for the solitary life of a recluse. Worldliness was to him the non-remembrance of God; it did not consist in either dress or having wife and sons. He read with care all philosophical, and especially theosophical, literature upon which he could lay his hand. "Dara Shikoh was admittedly the greatest scholar of his age and country and the most learned Prince of the House of Timur. He was no amateur in the field of scholarship,

but an earnest student of theosophy, with a passion for discoveri the principle of unity-in-plurality in revealed religions. The histo of his literary activity is also the history of the evolution of h spirituality. Philosophic inquiry was with him a part of religio worship, and his writings were his best prayers to his God—to 'tl Divinity objectified in humanity.' He became convinced that tl doctrine of *Tawhid* or divine unity has assumed, like pure wat different colours in different vessels. He wielded his brilliant ar facile pen with the sincerity and courage of a martyr to popular this great truth, which he believed to be the healing balm of the so of religious discord that was eating into the vitals of mankind. Th he did, not by repudiating the religion of Muhammad, but by readin an original meaning into it, by removing the stigma of narrowne from the noble brow of Islam. He showed that the bosom of Isla is not less capacious than the heart of the Mussalman, which alone—i God's own words—can accommodate Him whom Heaven and Eart cannot contain."

Between the years 1640 and 1657 the Prince wrote fast an immensely. He produced no less than five great books and many othe tracts. He gave the lives and teachings of saints in the two volume entitled *Safinat-ut-Auliya* and *Sakinat-ut-Auliya* respectively i 1640 and 1642. His third work was *Risala-i-Haqnuma* or th compass of Truth which he finished in 1647. It is said that Dara heard a divine commandment to spread Unity or Truth and wrot this book under that inspiration. As such *Risala-i-Haqnuma* may be considered to be his most important production. He completed his fourth book *Majmua-ul-Baharain* or the Mingling of two Oceans in 1656. It is a study in the comparative doctrines of Hinduism and Islam. "The Prince says (in it) that by constant association and frequent discourse with the Hindus he discovered that as regards the ways and means of knowing God the difference between the Hindus and Mussalmans was only verbal, the conflict being one of language and expression (Ikhtalaf-i-lafzi)." The last and greatest of Dara's literary achievements was the prose translations of fifty-two Upanishads under the caption *Sirrul Asrar* or the Great Secret. An

Ayat (hymn) in the holy Quran is to the effect that "Indeed it is an honoured Quran in a book that is hidden. None shall touch it but the purified ones. It is a revelation by the Lord of the Worlds." The Philosopher-Prince took it to mean that the Upanishads were the 'Hidden Book.' Few Muslims will be disposed to take Dara seriously, but there is no denying the fact that the Upanishads are the highest store-house of the doctrine of Unity on knowing which 'alien there is none.' Be that as it may, Dara got together a number of *Sannyasins* and *Pandits* residing in Benares and with their help completed the elegant translations in six months on Monday, the 28th June, 1657, at his palace Manzil-i-Nigambodha in the city of Delhi. *Prabodhachandrodaya*, *Yogavashishtha* and the *Gita* were also translated under his instruction, the last-named being probably done by him.

Prince Dara Shikoh was a man of lofty ideals, who lived and died for them. The drum and trumpet school of History may lightly pass him over; but of the genuine History of the seventeenth century he is the right and proper hero. The mighty empire of Aurangzeb has ceased to be, and hardly tended to the peace of any considerable section of mankind while it lasted. But Dara healed and consoled the wearied and distressed heart of humanity while he lived, and continues the same balmy acts through his writings even at this distant time when he is no longer in our midst. The body of Dara's fame will never age; its freshness and vigour are insured for all times. As the world marches on to its perfection, his spirit now works through a Raja Ram Mohan Rai and now through an Annie Besant. This is how ideals live and prosper, 'smell sweet and blossom in their dust.' All well-wishers of humanity are indebted to Prof. Qanungo for bringing this great maker of peace into the lime-light of English letters.

A VISION OF PEACE ON EARTH

BY

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I SAT by the sea and watched the moon-lit track, which led awa through the waves into the distance beyond. The dark wave dashed around it, but the central path was clear and softl brilliant, every little wavelet in it shewing up in intricate gem-inlai patterns. For a time, my troubled spirit was soothed by the caln radiance and peace.

Then came a sudden squall; dark clouds passed over the moo and the clear prospect was "muddied o'er," and obscured.

Gloom spread its pall over me. Could there ever be peac anywhere for long, I thought. Even nature, with all its resources could not command it. What hope then was there of continuous peace for our troubled world with its eternal state of contest, with nations, races, communities warring one against the other; governments and peoples in opposition; creeds, classes and castes fighting among themselves, men and women squabbling for equality; new inventions interfering with old customs, industry with agriculture, machinery with man-power, money-making with art, science with religion. Ignorance was clashing with education; dogmatic obstinacy was obliterating tolerant reason; the arrogant claims of birth, position and wealth were overwhelming the simple ideals of goodness and purity; the craze for excitement was overpowering the repose and calm of contentment; stagnation and inertia were hindering progress,—the material in a word was encroaching on the spiritual. The values of life were changing for the worse; eagerly greedy personalities were tearing down the standards of morality. Yet the world was advancing; and advance it must in progress. Guidance

then was needed; but who or what was to guide it? A gigantic hand indeed was needed to wipe out the blackness of evil and illuminate the paths of the world.

Then I looked up into the heavens and saw the stars blazing in diamond-like purity on the black velvet of the heavens. How small and far-away they were, and yet what potentialities for good and evil suggested themselves in their brightness. Could it not be the same way with our earth? Our in dwelling in it was bound to obscure our eyes; but surely, if one could disintegrate oneself from it, one would find it standing radiantly out from the surrounding darkness. Hence, there was always hope; hope could beget faith and faith would provide leaders. Why should we despair when great men like Gandhi, Tagore and Har Bilas Sarda existed to guide us with their gigantic intellects and their majestic philanthropy in every field of life, politics, sociology, law, education, art and science? No, indeed! there was no need for depression and lamentation. May the blessing of God rest, I prayed, upon our heroes and heroines and their bright examples of sincere service and wholesome morality.

And then, I lay back and dreamt a dream of peace, and this was the dream.

The spirit of Earth sat sorrowing in the midst of plenty, and felt that there was no consistency in her world. Around her were the beauty and the happiness of Spring; and, though the sun was setting and the twilight was fast approaching, yet a soft glow lay over the land. She felt that there ought to be cheer and joy in the very rest that was overlapping life, in the contentment that came after well-done duty. Birds and beasts were going blithely to their welcome rest, flowers were sweetly folding up their petals. Man alone, alas, was restless and wandered about—an unhappy spirit; and man was at the head of creation. Till he was happy, the world would be cheerless.

"Oh this restlessness! Oh this pain!" she sighed. "When shall we find calm and peace?"

Presently all was still, except for faint sounds from the distant

city, and the mysterious rustlings of night. But the very loneline increased her grief and lifting up her voice, she moaned in bitt grief.

"Oh, when shall we get peace," she cried, "when will h gentle touch soothe our restless souls, which strive after happine and cannot get it, which search for the unknown and search in vain!

She turned to her friend, Hope, for comfort; but Hope ha veiled her face and turned away.

The cry of the Spirit of Earth came to Mercy, sitting at th feet of God; and she covered her face and, weeping bitter tears fo the sorrow of others, begged for Divine permission to do what she could to assuage the grief of man. This was granted to her. Then Mercy called to her sisters, Peace and Purity, and they made a plan to comfort the sons of men.

On the earth, all was discomfort and pain, war and turmoil, woe and death. But suddenly a wonderful sight was seen. Hovering above the Earth in a distant haze of light, but dimly and imperfectly seen, appeared a divine figure, the figure of a maiden with star-crowned head; her name was announced as Peace. Just below her, on a dark summit stood frail Purity; but she seemed even more inaccessible than Peace, who herself seemed so inaccessible. Peace was far out of reach, but all men knew that if they could only scale the heights of Purity, the divine hand of Peace would reach down to them. And all men tried to climb up; but ages passed in dismal failure. The gods of warfare were triumphant and the blood of murdered humanity sank into the irresponsive dust. Then there again went up an exceeding bitter cry from the Spirit of Earth; "What is the use of the vision held out to us? It is but a beautiful sight, for we cannot reach it. Oh Peace, Peace, come to us, or go back to your own place."

And Peace cried to Purity; "Oh sister, how long are we to wait here? We have left heaven, but we have found no home on Earth itself. How long is this to last?" But Purity answered never a word Then said the sons of men each to the other; "We

shall send ambassadors to Purity to come down to us where we can reach her." The answer came back, "I cannot come to you, but you can come to me. Find those who will help you." And they looked everywhere for a fit messenger. Then came Understanding, who said he knew everything in Earth and Heaven; and he brought stern Truth and iron-handed Duty to help the sons of Earth. But they failed because of their very implacability. Understanding then brought their opposite, Humility. But Humility was worse; for he was too meek. Then came radiant-eyed Love and flew on angel-wings to Purity. But Purity was cold even to him, for he shewed himself ever variable; besides the sons of Earth could not fly with him. So, Love sent them his own teachers, Sacrifice and Service; but their ideals were too visionary for hasty humanity.

Then arose two of the sons of men, Prosperity and Knowledge, and declaimed against Peace. "How can Peace give you happiness?" they cried. "She but tantalises you. Follow us and we shall hew out a new road." The erring sons of men followed them; and for a time their eyes were dazzled and their hearts were uplifted; but only for a time. The old longing came back, the old cry arose for Peace. And Peace, who had grown dimmer to the eyes of men, emerged again from the clouds. Then came a maiden, who

> "Sunny beams threw from her crystal face
> That could have dazed the rash beholder's sight."

She was "arrayed all in lily white;" and was fair beyond all imagination, yet she seemed unspeakably tender and full of compassion for the miseries of men. She was Faith, the divine messenger sent by pitying God to the helpless sons of man. She called the weak ones on earth to her, and gave to each of them the staff of Sincerity. "Lean on it," she said, "then trust in God and give up everything into His hands, and you can scale the heights of Purity and reach to Peace. I will help you." Then began the pilgrimage. Great was the failure, great the despair, but, though the sons of men could not wholly climb up to perfect Purity, though there were always slips and falls, yet their hearts were in their efforts and the God in whom

they trusted respected their resolve and told Peace that she cou now reward the faithful sons of men by her nearer presence. A Peace was happy, for the Divine consolation had been given her th she could find a home even in the meanest hovel on earth. Sl descended to earth; and all the sons of men fell down before he while Knowledge and Prosperity acknowledged her supremacy an Understanding hailed her wisdom, that was better than his ow toleration. And all around was happiness and joy.

"In the shadow of God's wings,
There is Peace, sweet Peace,
Peace that passeth understanding,
Peace, sweet Peace, that knows no ending,"

Thus Peace reigned on earth; Faith was at her right hand leaning on her staff of Sincerity, Purity and Truth held up he standards on high; Duty cleared the way before her; Sacrifice an Service guarded her on either side, Humility sat at her feet; an Love, Hope and Mercy bore her messages to all men.

Then the Spirit of Earth was happy; for she had not failed in her search for peace.

"Thou has not failed! where holy love and truth
Contend with evil, failure cannot be!
Their sorest scars claim reverence, not ruth;
Their worst repulse is still a victory!
Thou well-beloved, who didst bend the knee
In pure self-sacrifice to meet God's frown,
Kneeling, wert circled with the martyr's crown,"

"Wait, wait; not long. The Rectifier will rise;
A purer and more righteous era come,
The crowd of kings, the sovereignty of crowds,
Shall alike pass and perish, Time shall be
When earth, one state, the lord of peace rules all,
Deep in earth's caverned heart, self-hidden, I see
Her loins with wisdom's silver serpents girt,
The Nemesis of nations. Stern she sits
Her monumental throne. The hush of death
Spreads round her, halo-like. Even Hope, her friend,
Oft deems her dead. Yet lives she; live she will."

THE SARDA ACT

BY

DR. R. P. PARANJPYE, M. A., Ph. D.

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THE name of Diwan Bahadur Har Bilas Sarda is now a household word to all who are interested in the social progress of India. Although I am not personally intimate with him, I watched his work in the Legislative Assembly with great interest and was delighted when at last he succeeded in getting his famous act placed on the Statute-book. Although he is now passing the limit laid by the palmist on active human life, I still hope that he will have many years of useful public activity in the causes dear to him and that he will be able to promote many other measures, necessary to bring our social legislation into harmony with present day conditions and to make our social structure a living organism instead of a dead and fossilized collection of rules and customs.

It is often contended that the Sarda Act is too far in advance of public opinion and has remained practically inoperative, and it is suggested that the work of the Diwan Bahadur is a mere ploughing of sands. I do not agree with this view; for, while I feel that both the Government and enlightened leaders of public opinion should be more active in seeing that it is effective, I am glad that the Act has set a standard before the public. It is something that an infringement of the Act, even if it does take place, is accompanied by a feeling that something illegal and improper is being done. This feeling will gradually get stronger and stronger and when a new generation arises which has not been steeped in the old traditions, it will not be difficult to draw the rein tighter. To my mind, even the Sarda Act is not the ideal of what such legislation should be. Just as no minor is legally entitled to enter into contractual relations which may be harmful to his or her ultimate interests, no minor should be allowed

to enter into the most important engagement of life *viz.*, marriag and therefore the only really and fully satisfactory age limit marriage, legally recognised, should be identical with that of the leg majority. Reformers in this domain should not therefore feel th the Diwan Bahadur has left them no new fields to conquer. The is still a vast field before them and they should feel encouraged by th pioneer efforts of the revered author of the Sarda Act to take furth steps in the same direction.

In order to see that the Sarda Act is actually observed and als to furnish legal evidence of marriage and provide valuable sociologic material for practical social reformers and students of social movement I would like to suggest that the question of compulsory registratio of all marriages should be immediately taken up in earnest. Th details required should be the names, ages, occupation, caste, civi condition (married, unmarried or widowed), and residence of th parties to the marriage and in case of minors, the name of the guardian and their consent. The registering officer should not enter into th validity or otherwise of the marriage. This point may later b considered, if necessary, by some other authority. The registratio should record only the facts and nothing else. No marriage should be considered legal unless it is properly registered. The parties may go through any religious ceremony they choose, after or immediately before the registration, but if any question arises as to the facts about the marriage the record as registered should be alone considered as binding. A law of this nature may be opposed as trenching upon religion, but in India everything can be made a part of religion. The State has to see that it is fair from the point of view of public policy. Such a record will be of great help in settling many points of facts that come up before our Courts in various cases. It will give details about the social movements in the country which should be of immense assistance in chalking out lines of future progress. Marriage may be a sacrament, but it has also social and legal importance and the State has a right to provide itself with all the necessary data. An attempt by the Diwan Bahadur or some of his imitators may possibly arouse opposition and fail in the first instance, but I am sure it will

ultimately succeed. Perhaps a beginning may be made by applying such an act to towns and cities and requiring village officers in rural areas to record the marriages celebrated in their villages on their own initiative without compelling the parties to go to the register-office. I recommend this important measure to the attention of our legislators.

APPRECIATION

BY

IQBAL NARAIN GURTU, M.A., LL.B.
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I have always looked upon Mr. Sarda as a social reformer with great respect and admiration.

INDIAN ART AND THE ARCHAEOLOGY IN BRITISH ISLI

BY

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OF all the countries of the world, excepting the land of thei origin, the British Isles contain the largest number o examples of Indian art and archaeology. These are found not merely in the capital of the Empire where the British Museum and the India Museum (a section of the Victoria and Albert Museum divide equally between themselves, the bulk of this artistic and archaeological material, but also in Museums as far north as Edinburgh Elgin and Hawick as well as in the museums at Dublin and Belfast. The Directors of these two major London collections, if shown round this Indian material, might feel what Blucher felt when he was shown London from an eminence.

The pick of the British Museum Indian Collections are (1) The Buddhist marble panels from Amaravati (South India) rescued from being burnt into lime by Col. Mackenzie, which though exhibited in their present position in 1880, still waited with proverbial Indian patience for a fellow provincial to come along to catalogue them descriptively. The earliest of these go back to the second century B. C. and the latest are not posterior to the third century A. D. In these are visualised not only the life of the founder of the religion of compassion and pure ethics who claims the veneration of half of Asia, as prince Siddhartha (Gautama) and as the seventh Buddha, but also the episodes of his previous lives like the Vecantara, Suddhabodhi, Kantivadi, Mahakapi, the Ruru, the Hasti, the Hamsa and the Sasa Jatakas, etc. when as prince, sage, animal and bird, he exemplified by his life, the supreme virtue of compassion and self sacrifice. They also contain a faithful picture of the social

life of the period from accouchement to cremation. (2) The Hindu, Buddhist and Jain sculptures, generally medieval, but containing a few pieces of the Gandhara, the Mathura and Sanchi schools and bronzes, South Indian and Nepalese. (3) Those that belong to the art of GREATER INDIA, like Java, Sumatra, Bali, Cambodia, Siam, Burma, Tibet and Ceylon and finally (4) The immense and unique collection of paintings, miniatures and book-illustrations from the earliest Muslim and Hindu to the latest, and (5) coins. From London we pass on to Exeter, whose Indian examples do justice to a provincial museum and on to Bristol, which houses within the walls of its well-lit art gallery and in the neighbourhood of a most cheerful tea room, examples of Indian art and archaeology from the 1st century A. D. to the nineteenth, including some fine specimens of the Graeco-Buddhist art, Buddhist art of the Gaya and Behar schools and examples from Burma, Ceylon and Siam and Tibeto-Nepalese art and craft work of ivory and examples and metal work with the usual assortment of the medieval and late Hindu bronzes representing Ganesa and others.

At Bitton and Shipham are some marvellous pieces, those at the former place being portions of Jain temple-niches containing seated under elaborately carved pavilions, the images of some of the twenty four Tirthamkaras (Saviours) of the Jains, whom it is not possible to identify without their appropriate symbols (Lakshhanas). Among these, one is from the easternmost corner of India and is of shining carboniferous shale and the other from the westernmost corner of the same country is of the purest white marble. This must have been carved at least three centuries before the invasion of India by the hordes of Islam. The examples of Indian art at the latter place (Shipham) mainly consist of the works of the Gandhara period both in hornblende schist and stucco. All these we believe will soon become the property of this beautiful museum, because of the unique love and regard with which the Director is treated by his fellow-townsmen.

At Birmingham, the five-metal standing Buddha image brought from Sultan Ganj, has not an equal in the British Isles, alike for its

colossal size as well as for the beauty of its execution which marks out to be one of the finest creations of the Gupta period, whose d may be said to be almost contemporaneous with that of the Iron Pil at Mehrauli (Delhi). The image of the Simhanada Padmapani fr Behar of black carboniferous shale, shining almost like polish metal, is also unique and has a rival probably in London, while t Mehrab from an early mosque near Gaur, also of the same materi has a brother at the Indian Museum (London) and another at Elg (Scotland). A finely carved balcony window in wood from Jha (Punjab) and the two fan tail peacocks of rustless iron, damascen in faint gold and silver, the former probably a specimen of the lat Mughal art, as the latter is of the earlier phase, complete the pick the Indian material at Birmingham.

Manchester with its eight museums and art-galleries, includir that of its university and its two fine public libraries, contains lot Indian material, generally of a high quality, *i. e.* textiles, shawls, gol brocade work, armoury and art and craft metal work and some jad but rarely Indian. However, from the archaeological point of vie the prize piece of the entire collection is the two-faced image of th Buddha from Gandhara of the early centuries of the Christian era, carve out of grey hornblende schist. The front face represents the Buddh of the present epoch, namely the ex-prince, Gautama, and the rear fac the Maitreya or the coming Buddhist Messiah, symbolised by hi water flagon and the dress of a prince, instead of that of a monk. A very fine specimen of another standing Buddha, with his right hand posed in the attitude of Reassurance, a Siamese work (bronze) of the thirteenth century A. D. is another welcome addition to this gallery. The University Museum contains a splendid fifteenth century specimen of wood craftsmanship in the shape of a Hindu temple-sanctum (Vimana), typically South Indian, with miniature temple tower (Gopuram) models, lion's faces (Simhavaktras) and the images of the gods and goddesses of the Hindu pantheon, like Siva, Saraswati, Lakshmi, Ganapati, Maruti, etc. From the seated figure of the six-headed and twelve-handed Subrahmanya (the son of Siva and Parvati) in the sanctum, we may guess that this is his shrine. In

addition to this and a few more wood-carvings, this Museum contains the usual assortment of Nepalese and South Indian bronzes, as well as vessels and implements in general use in the temple service of the Hindu South of today. Of the two libraries, the Rylands contains at least five hundred miniatures and book-illustrations of Mughal, Kangra, Bahsoli and the Rajput Schools of paintings, of which that depicting Jehangir is one of the finest and also most splendid specimens of Muslim calligraphy.

At Liverpool, there is a decent amount of South Indian, Nepalese, Tibetan and Burmese stuff, of which any museum might be proud, nor should we omit Warrington, whose Museum is a serious rival to its bigger neighbour, both in the quantity and quality of its Indian stuff, as the prominent among which stand out, the seated figure of Vishnu with his wife posed on his lap and two figures of the self-same lady standing by herself without the comfort of her husband's lap. The couple belong to the thirteenth century of the Southern Hindu bronzier's art, while the two independently standing ladies are perhaps a century earlier and both belong to the same school and have the same provenance.

A night's sea journey, across, takes us to the capital of the Emerald Isle in whose museum our earliest acquaintance, the Gandhara Buddha sits calm and unmoved, with his palms posed in the attitude of serene undisturbed contemplation, alike by the politics as well as by the strikes and lockouts of this emotional city. Other sculptures of this school surround him, the most prominent among which and being the one in which he is represented as preaching in the Tushita Heavens and another in which he enjoys himself along with his wife in the pleasure of his overcrowded gynasium. A bronze from Siam of the same teacher, but seated with his hand in the attitude of calling the Earth to witness, completes the Buddhist group and take us on to the achievements of the Hindu bronzier and sculptor as well as to the miniatures. Among the Hindu bronzes, those of Kodanda Rama, Lakshmi and Garuda focus our attention, while of the art of the sculptor, the best ones are not from India proper, but are from Java. Among these the figure of the four-faced creator of the world, Brahma,

is indeed very fine and might belong to the art of Pranbanam or that of the Dieng Plateau, while that of Ganesa, the elephant head son of Siva and Parvati, might give us a fine specimen of the art Singasari.

A few hours journey by train brings us to Belfast and the Museum, we find presiding over its Buddhas, Nandis, Garud Ganapatis, Durgas and Krishnas, one of the supreme achievements the South Indian bronzier's art, namely, the standing figure of t four handed Vishnu, the like of which is not to be found in a museum in the British Isles. The two bronze figures of his wi Sri or Lakshmi, one with the top of the lotus mutilated and the oth intact, are also conceived in that same supreme spirit of excellen the equals of which are rare to find, even in India. They belong to t best achievements of Chola Art, the husband being older than h wife only by a century or so. The fourth figure which is unique this collection is the equestrian statuette of Ayyanar, Sasta or Ha haraputra, who holds in his hands as he bestrides his vehicle, t symbolic weapons of both his parents, Siva and Vishnu, namely t trident and the mace and might have been cast two centuries aft that of one of his parents, Vishnu mentioned above.

From Belfast to Glasgow is another night's sea-voyage and w find that the Indian collection housed along with its art galler contains an immense amount of material, which makes happy the min to catalogue them descriptively. In the neighbouring museum attache to the university are also some good specimens of Indian art, of th South, Burma, Siam and Northern India, Hindu as well as Buddhis though as the greatest discovery in the collection must be mentione the two-seated statues, probably of Siva, or a Rishi, which may belon to the earliest manifestations of Hindu-Javanese art, probably o the Dieng Plateau, similar specimens being unique by their absenc in any British public or private collection, till now examined. A Elgin, we get a big surprise, for there are at least sixteen India sculptures and sculptured pieces, of which any collection either i India or in the British Isles might be proud. These can be divide into Hindu and Mahayanist or Tantric or from their provenance

Indian or Javanese. Of the former, the best are products of the Behar School, when Nalanda shone as the Oxford of the East, to drink at whose fountains of knowledge, even Tibet and China sent their alumni. Of these as of outstanding merit are the statues of standing Suryas and Vishnus, surrounded by all their entourage, executed in the best taste and style this school was capable of, examples of whose work can be studied both at the British Museum and at the Indian Museum (South Kensington). Among the Mahayanist figures, two represent them as dancing in what a Hindu might call Siva's Urdhva dance. Among the earliest specimens of Javanese art can be mentioned the seated figure of Nandi, the bull vehicle of Siva, probably from the Dieng Plateau, the like of which so early and so humanly conceived is not to be found in any collection, Indian or English. The standing figure of Durga slaying the Buffalo Demon is also unique and has about it a primitiveness which makes us hesitate about the date, while that of the standing gate keeper might belong to the classical period of Javanese art, namely of the period at Prambanam, when the Ramayana sculptures in the Siva temple there were carved. Of the sculptured architectural pieces, the lintel at either corners of which are the seated figures of Ganpati and his brother, Subrahmanya, might belong to the Behar school and so also the huge piece representing the standing figures of the eight deities of the cardinal quarters, preceeded by Ganapati and with their symbolic vehicles, as elephant in the case of India and man in the case of Kubera, crouching at their feet. To a later phase of this same school belongs, the seven-figured panel, in which the most prominent person is a Rishi offering the water of libation or a sacrificial offering, to whose left is a Nagaraja (Cobra King) with his hands folded in the attitude of respect (Pushpanjali Mudra). At the entrance, or a little further away from it in a corner, is the prayer niche of a Muslim mosque fashioned by Hindu hands in the early days of Bengal Islam, whose brethren we mentioned to be both at Birmingham and at London (Indian Museum).

From Elgin, *via* Perth and Dundee, we reach Aberdeen to find that the University Museum there is only a minor replica of the

Indian section of the Glasgow Museum and on to Edinburgh, which has two Museums of first rate importance. Among these the Museum of Scottish Antiquities need not detain us, as by way of Indian material it contains only a few harpoons, which may probably belong to the period of the Gungeria hoard.

The Royal Scottish Museum surprises and delights us by the variety and magnitude of its choice Indian material, exhibited under cheerful lighting conditions, properly arranged, clearly though not correctly labelled, though the howlers here are considerably fewer than in the other British collections. It has further the appearance of freshness and its labels can clearly be read contrasting in this respect with one or two museums whose labels are so worn out with the advance of time and knowledge that probably because of shame, they observe Purdah and refuse to be read ensconed as they are in dim visible darkness.

A special monograph can be written, properly illustrated, on the Indian and Javanese treasures of this wonderful collection of Indian material, but still for want of space and time, we shall note here only the pick of the lot, omitting in this some of its beautiful caskets, jewellery, carpets, textiles, shawls, gold-broidered work, ivories and jade. Three miniature paintings, of rare beauty and charm claim this Museum now as their home, of which the earliest is a representation of that episode from the *Shahnama* of Firdausi, wherein the hero Rustam brings down as prisoner, the king of China mounted on his white elephant, a piece executed in the colours of the rainbow and belonging to the best period of Persian painting. Scarcely less important than this are the two Mughal contemporary miniatures, which depict Shah Jehan seated in full durbar surrounded by his nobility, courtiers, elephants, dancing girls and singers, which in the magnificence of its colourful execution, gives us an idea of the grandeur of him who built the Taj.

There are quite a large number of Gandhara sculptures representing such incidents as the Dipankara Jataka (two specimens), the Sravasti miracle, the report of the disciple of Kasyapa of the river

(Nadi Kasyapa) etc., though as the best of the collection can be mentioned the seated figure of the Blessed One, with his palms posed in the attitude of meditation, while below him is depicted again surrounded by worshippers, a small replica of himself and of Maitreya, his successor, symbolised by his water flask.

The next important group consists of sculptures from Java and of a unique bronze also from the same Island, representing a standing figure of four-handed Siva, depicted with the river Ganges peeping out of his tufted locks and his bull vehicle, Nandi, at his feet. These sculptures visualise for us practically the whole of Hindu-Javanese art, from the figures of the male gate keeper and of Durga killing the Buffalo-Demon which are the earliest and had to be rescued from their undeserved oblivion and compulsory retirement into the basement lumber room to those like the Vedic God of Thunder, Indra mounted on his war elephant, the male gate keeper adorned with the symbol of his office, the gentleman regally crowned and ornamented in the pleasant task of supporting a lady and the seated prince meditating on the vanities of the world, all of which belong to the best classical period of the art of this Island, while the ferocious standing figure probably of Hanuman, the trusted servant of Sri Rama, who is generally depicted with simian features, as he belonged to the same tribe as his master, Sugriva, the monkey king, belongs to the last phase of Hindu-Javanese art, namely that of Panataran, before this disappeared before the onrushing flood of Islamic invasions. The Hindu and the Buddhist bronzes are represented very well, of which the most prominent Hindu ones are all generally from South India. Among these, as the best of the lot stand out the figure of Lakshmi and seated Holy Family of Siva minus the presence of its younger members. The representation of the VIRAT SWARUPA of Krishna-Vishnu as visualised by the eleventh book of the Song Celestial (Bhagavad Gita) is truly marvellous. The two oil lamps from Cochin, in which are depicted such scenes as the Yogic trance of Sleep (Yoga Nidra) of Vishnu, Krishna playing on his flute to an audience of shepherdesses, cows and calves, the same bright young lad, making away with the clothes of the Gopis while they were at bath in the

river Jamuna on a frosty morning in autumn. Arjuna shooting the arrow at the revolving fish from its reflection in water and winning the hand of Draupadi and of Sri Rama serenely posed with his wife, brother and servant, are unique and are without rivals in any British collection. The very rare representation of the Bachelor god of the Hindu pantheon, Heramba-Ganapati here represented with his Sakti personified as a bright young girl, who will not sit anywhere except on his lap, is also a very rare specimen and our sense of humour is further tickled when we see running at his feet, his vehicle, the mouse, as if he is afraid to carry on his weak shoulders, this additional weight also, for as it was Ganapati himself was corpulent enough to break the back of any mount, animal or human, by the sheer weight of his flesh. Among the wood-work, in addition to the caskets, which made of sandal wood contain on them whole chapters of the Hindu pantheon, there is a fine representation of Vishnu enjoying his cosmic slumber on his matress formed of the polyform coils of the serpent, waited upon by his (Ayudha Purushas), or weapons symbolised as godlings, while others from above, probably the cardinal deities watch this event with their hands folded in the attitude of respect and from their facial expression consoling themselves also with the solaces of sleep. The cult images of the Hindu and Buddhist pantheon and also two fine dancing panels complete the art and archaeological material.

At Haewick, there is the stone-seated figure of a four-handed Durga (Kali) holding in two of her front hands, the trident and the blood cup, which from the technique may have come from the ancient Dharma Raja Pura near the modern Palembang (Malay States). At Halifax, the best among the bronzes are represented by two Mahayanist images, in one of which, the deity is seated (probably Manjusri) and in the other he is engaged in dancing. These come from Nepal. But the pride of this museum is its collection of paintings, generally of the Rajput and Kangra Schools. Though the original labels were rather humourous than correct *e. g.* Elopement in high life, Siva enthroned in Kashmir, Moses being

carried into Egypt (this Moses was of course Krishna) etc., still those have now been properly labelled by this writer and contain such topics, as the Pandavas playing dice and losing their wife, her disrobement, etc., Krishna going on Shikar mounted on a horse made up of pretty girls, the same making these girls demand their stolen clothes, the ten incarnations of Vishnu, Siva being presented with a double lotus by his wife, the same lady being enthroned as 'magnum mater' and many others.

At Wisbech there is a very fine Buddha head of the second century A. D. (Gandhara school) and at Cambridge the ethnological museum has two good specimens of which the best is the head of a goddess or more probably of Siva from the depiction of the third eye on the forehead, which might be from the Punjab and represent medieval Hindu art of the ninth century A. D. At the Fitz-William, in addition to its Mughal and Rajput-Kangra miniatures, there are some bronzes, although the most important collection is that belonging to the Gandhara school, some of which have been exhibited, while others are retired compulsorily into the quite security of the basement. Among these as the best may be mentioned that in which the prince Gautama is riding out in festal attire to visit the city and the other in which later as Buddha, instead marrying the Brahman's daughter so kindly offered by her father, converts the one into a nun and the other into a monk. Of Hindu material, the best belonging to the early part of the eighth century A. D. represents the standing four handed Vishnu, whose brothers from Kashmir are to be seen today in the Museum at Lahore. At Oxford, even though the museum at the Indian Institute is in a state of somnambulance if not of chaos, still there are six sculptures of outstanding importance and a fairly large amount of Indian material, including those from Gandhara, which deserve better attention than the present overworked Professor of Sanskrit can afford or spare.

A PERVERSE POET

BY

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Because I was not wise
As other poets be;
And had not sense to see
Beauty in women's eyes
As Beauty's end and sum;
Nor humbled song to feed
Imagination's fire
With the incongruous weed
Of bodily desire;
But shrewdly sought to thresh
Out of the husks of flesh
Soul-profitable grain,
And shake from withering things
Unwithering winnowings;
My foolish feet have come
On unexpected pain.
For now, when years in front
Grow less than those behind,
Song-comrades of my youth,
Reliving the old hunt
For life's futilities,
A grim new pleasure find,
That is to me denied,
In girding at the tooth
Of time and slow disease
That gnaws their wrinkling rind.
With Jeremian joy
They chant of things that cloy,

What dies and what has died;
While I, condemned to sing
What knows no perishing,
The winging, not the wing,
Monotonously go
My spirit-way. And so,
When age's breath benumbs
Feet that have grown uncouth,
And fingers are all thumbs;
Outcast, as man and boy,
From their lugubrious joy,
I shall pass through a door
And perish in my youth
(At seventy-six or more),
Because I was not wise
As other poets be;
And, seeking but to see
In Beauty's glamorous eyes
Immortal enterprise,
Perversely chose to sing
What knows no perishing,
The winging, not the wing,
And sang in man and maid
Beauty that cannot fade.

THE AWAKENING OF INDIAN YOUTH

BY

SARDARINI KAMALABAI KIBE,

Indore.

AN examination of the modern movements reveals in some places, hope, enthusiasm and determination. But one begins to feel that disappointment and worry have been attached to Indians since their birth. One is convinced that there is some want of determined effort. A true servant of India endeavours day and night to bring a better fate to India, to enhance its glory and to remove its poverty. But the fate of India seems to be the same. There is no sign of any improvement in it. There are no traces of nourishing food or comfortable houses. In such conditions India has at least passed a century. The vital and difficult question, as to how long it will have to do so, is before the public. Although this is the case, it cannot be said that people are conscious of this, because India has long since lost its place of being a living nation in the World. In the early movements a few leaders and their handful of followers were regarded as enough. But those times have changed. The cry has gone round that women, men and even boys should also devote themselves to the consideration of the progress of the country. On this occasion, every one began to try and do what lay in his power. Those who were determined survived; others after making a show kept quiet. The result was that in a few days the youth became indifferent to the principle of Swadeshi. This led the bureaucracy steadily to proclaim that the Swadeshi movement had no force. How can they be given a lie when the youth did not appreciate the importance or action of the movement.? In Bombay, as well as in other places, youth movements started and hopes began to be entertained that the movement of Swadeshi will succeed. But the youths of India are found to be devoted to fashion, stereotyped and

possessing no sentiments. How can they raise their country if they were clothed with foreign clothes, imbued with the ideals of a foreign culture, and possessed minds devoid of love of the country? What wonder if the elder people themselves thought like this ! Is there any ideal of worship, morality or country before them ? Do they serve in the path of any of these directions ? How can they then be said to have acquired higher education ? Generally people think that the instruction imparted in colleges is higher education, which need to assimilate any of the ideals referred to before. Should the youth consider whether this idea is harmful or beneficial ? Some are born in families with traditions and comforts; others are not so fortunate. If the youth are not to preserve the former and attain the latter, then who else can do it ? But how many of them are even aware of these thoughts ? On the other hand, the tendency is not to respect family because it is old, not to observe the culture because of the worry involved and not to think of adding the name of the family because of the adverse circumstances. Tradition is of the old people and therefore it has no worth. The youth carry on their living with foreign thoughts, borrowed pride and vacant minds. Now its evil effects have to be suffered in every way by households, men and society. This is the result of false ideals and thoughtless introduction of foreign atmosphere in houses. Their evil effects are being felt very late. How can a house remain safe when plague has thoroughly permeated it ? The same is the case with the Indian households. The bad smell of foreign thoughts has been spread in houses with skill and love. Now when the time has come for expiring, it is said "Try to live".

Why should not a student in an educational institution be likened to an excluded woman in purdah. They should simply study and entertain no other thoughts. This is what the education department is quietly doing. The young student of India has no regard for the benefits or ills of his country. The youth, their guardians and the educated authorities are all guilty of one thing, *viz.*, disregard of the interests of the country. The mother feels that she should not have given birth to them. Why should the country care for them

for long ? What higher sentiment can you find among such youths except to eat because of hunger and lie down because of sleep. Expenses in spite of poverty, study till the head aches and emaciated bodies which fall a prey to diseases—what will such youths accomplish ? What have they to call their own except birth and a living body ? Do they ever think of our houses, our society and brothers and sisters forming it ? The condition is that they possess ordinary learning, have incurred huge expenditure for it and acquire the meagre results from them. What does it mean that inspite of these circumstances the youth does not awake. The mother-tongue has no proper place in Universities. Yet what do they gain by allowing self-respect to go to the bottom and feeling pride in foreign education ? Nothing. They do neither see the rotten condition of the country nor the social degradation of their brothers and sisters. How can then sisters feel that they have brothers ? How long will the contrast between tall talk and inhuman actions continue ? The energy that can be useful at an opportune moment is going to waste, destroying the aspirations of old people, the lives of sisters and the progress of the country. To regretfully watch this spectacle with grief is the only way left. Although the brother is living, he pays no attention to the needs of the sister; he has no thought to fulfill her wants. How can any people expect that its hopes will be met by such young men ? The power of thinking of the youth has set. It is certain that the unemployment among the educated people is due to it. Should dishonour, hatred and hunger be the fate of the Indian youth ? Should they not feel discontented at their lot ? If a man once receives an affront, he does not go that way, but our youth feel a pride in meeting together for receiving similar treatment again and again. We feel pity at the insects which burn themselves at a lamp, but who will laugh at these insectlike students who gather round the schools and colleges ? Such students alone know the meaning of going the same way along which hundreds have suffered. How can uneducated people realise it ? Avowedly they are illiterate, but they have preserved our customs, religion and history but the sophisticated youth have no place in

their heart for any of them. Because they have no head of their own. Have they ever felt emulation seeing the prosperity of foreigners? Such occasions must be regarded as rare.

How can he, who has no understanding in his heart, understand the feelings of others. The power is dead; what next ? On all sides there is the death of hopes, deep darkness and dead blindness although breathing continues. What wonder if the actions of living people are like those who eat indigestible food ? Man learns by experience. If our youth do not feel that unless they became capable of thinking, obedient and social workers their object in life is accomplished, how long should they take to heart the borrowed thoughts of others ? Who will feel pride in sticking to them ? What cannot one accomplish, once he is awake ? All means will come to hand. But what is required is determination; without it everything else is of no use. The present tendency among the youth to unite is a hope for the future.

APPRECIATION

BY

DR. NARAIN PRASAD ASTHANA, M. A., LL. D.,
Allahabad.

MY respect for Diwan Bahadur Har Bilas Sarda and his work is unbounded.

SOCIAL REFORM

BY

C. RAJAGOPALACHARI, B. A., B. L.,
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UNTOUCHABILITY is a kind of neurasthenia. People who follow it have a physical fear that if they touch men of certain classes, something bad will happen to them. To cure this, then, the treatment is mainly to be applied to those who have this nervous affection.

It may be true that the custom arose out of a feeling that certain classes who were very low in the scale of civilisation could best be dealt with by segregation. Even now the prison-system is a relic of belief in improvement of men and women by segregation. They had not enough prisons in ancient days, and they perhaps made up for it by setting up social barriers. Whatever good such a system may have yielded in the past, it is not a good thing for modern times. Social habits can be improved far more effectively by the method of mixing boldly, than by isolation which is a method born of fear. We can see even in schools how mixing produces mutual good and is on the whole preferable to the method of classification and isolation.

Untouchability, as enforced against Harijans, is an extreme but only one form of caste-isolation. We have numerous wholly nonsensical divisions of all kinds with bars in respect of marriage and eating and drinking. Imagine professors of English being prohibited from dining on the same table with mathematicians; schoolmasters being not allowed to marry in doctors' families, engineers' sons being told that they should on no account look out for wives from among philosophers' daughters, and the like. The caste-prohibitions regarding eating and marrying are no more reasonable than these hypothetical and obviously ridiculous bars. The absurdity is not

perceived because we have respected these prohibitions for a long time without question. Why should carpenters, weavers, barbers, traders, and Brahmins be absolutely debarred from crossing the boundaries of their caste for a meal or a marriage?

It may be thought and it is being argued by certain conservatives that inter-dining has been given undue importance. It is true that eating together is not much, but why is *not-eating* made so important? The reaction is equal and opposite to the original prohibition. It must be remembered, in spite of everything that may be admitted, that there is an electricity of good feeling generated by eating together. The opposite is so obviously generative of bad-feeling and of a sense of separateness, that "interdining" does become a serious and important programme of unification.

Occupational difference and differences in status and social position, as long as such distinctions are tolerated, must be respected in the settlement of most marriages. But what is wanted is freedom for exceptions. Parental wisdom must and does govern matrimonial matters, but the tastes and liking of the young people must finally prevail. After all marriage is a superior form of partnership and friendship. Neither friendship nor partnership should be barred by caste-barriers. Whatever occupation needs early training will be handed down from parents to children. So to a great extent, caste-divisions based on occupation, may and must continue. But the division should not become a matter for distinction or a religious barrier, even where reason and common sense dictate a step across.

One day or other, in one way or another, we shall have to end the method of competition, and plan production and distribution of wealth and organise the social economy on behalf of the entire community, so that all may work consciously for the common end and for national benefit as distinguished from private gain. Occupations should not be left to strife, either internally among individuals or externally among groups and communities, each striving for one's own or for one's group's advantage. When we reach this sensible state of affairs, all work will be deemed equally noble and

receive equivalent payment in the shape of amenities and public recognition. Castes in a purified sense, and without the ugly incidents of what now prevails in the name of caste, may probably then come to be recognised and respected. Then, also, we may see the meaning and realise the importance of the Gita-teaching—every man his duty, his *sva-dharma* indifferently done rather than aiming to do another man's *dharma*, however admirably.

Be this as it may, what we now tolerate as caste is a thing that is too nonsensical and injurious for any further toleration. But reform of a vast people's social life is not as easy as bringing about changes among smaller nations. We should remember that what exists has grown as a result of age-long, mutually interdependent evolution. We cannot change here or there without producing a lot of upsetting all round. And towns cannot think for villages, of which mostly India consists.

Reform can and should be achieved by the method of persuasion, by love not hatred, by consent not by force or generating ill-will and hatred. No reform is so good as to be paid for by mutual hatred.

The victims of social oppression or disregard have a tendency to burst into hatred as soon as modern thought finds an opening. This is natural and should not be met by a retrograde policy on the part of others. Those who have not the misfortune of being the victims, but have the ill-luck of being members of the castes above, should understand and attribute such violent reactions to the real cause, *viz*, ignorance, fear and long-suffered injury and learn to deal with it as doctors deal with unpleasant symptoms in a spirit of science and humanity.

Hatred is not the way of progress. Sparks, explosions, and violent upheavals are wholly unnecessary for the progress of a good nation such as we are. What we see among other nations is not worth copying in this land of a far superior civilization. Love is not slow. Hatred is not a speedy way to reform. The violence of the emotion gives a false sense of rapidity. Hatred will not speedily

carry us to the goal of reform, even as a jolting springless cart is not likely to take us quicker to our place. It shakes our bones more than a good well-greased conveyance, but does not carry us forward more quickly.

Above all, whatever reforms we may stand for or achieve, let us not think ill of our forefathers. Apart from the impropriety of it, it is so wrong even from the point of view of plain justice and truth. Our forefathers were so truly great, so sincere, and so thorough, that we may well be humble and respectful before the memory of such men. We may find the bark of the wood of no great use now; and indeed, we may use the axe and chop it all off. But what we now find useless in the timber was not useless, when the timber had to be grown in the shape of a live tree. The bark was then the life-giver and protector. By all means let us use the axe, but let us not imagine the tree was a fool to grow that bark.

APPRECIATION

BY

MRS. RUSTOMJI FARIDOONJI,

Ex-President, All India Women's Conference,

Hyderabad.

I have the greatest regard, respect and love for the Diwan Bahadur who has been the champion of the womanhood of India.

SOME ASPECTS OF HINDU CULTURE

BY

M. K. CHAKRAVARTI, M. A.,
Principal, S. D. P. College, Beawar.

IF it is true that we can deduce a number of common cultural characteristics from the various civilised peoples of the world, it is equally true that every great race or nation has its distinct cultural traits. To regard these traits as constituting "a style of artistic expression of a people's life", to quote a definition of culture given by a German philosopher, is perhaps to restrict their scope, for culture is not simply a matter of expression. It is deeper; it is the texture of life itself. It would perhaps be more correct to regard it as a process of harmonising the many demands upon our life, some of which are mutually conflicting. In this sense, culture may be designated as the art of Life, and not merely as the artistic expression of life.

Culture is the privilege of the man of the world who acknowledges the many demands that life makes upon him. It can never attain perfection in a person who breaks away from what he considers the lower duties at the call of what he imagines to be the higher. It may be necessary for us again and again to make our choice between the higher and the lower, but perfect culture cannot be secured by flying away from the immediate duties of life, like the knights of the Arthurian legend in pursuit of the visionary Holy Grail. The Indian Rishis and sages knew this, and that is why Hindu culture was broad-based upon the discipline of the four-fold Ashramas, from which no duty high or low could altogether escape.

The Indian ideal is to work one's way upwards, by fulfilling the duties of each stage of life. There might be rare exceptions to this rule, for example, Shukadeva, the born Sannyasi; but for the

rank and file there is one all-comprehensive ideal of culture or self-perfection. The Hindu recognises a three-fold liability, and a five-fold sacrifice to discharge that liability; and these practically cover all the duties of life.

The Hindu is conscious that this world is no abiding home for man, and that is why he calls it and its affairs 'Sansar', meaning "What is passing away." The verses of Shankaracharya perpetually ring in his ears :—नलिनीदलगतजलमिव तरलम् 'Our life is like a trembling drop of water upon the lotus leaf.' Shakespeare's conception of life as "Such stuff as dreams are made of" is the dramatic realisation of an aspect of truth at a given moment and does not represent the normal consciousness of himself or his people. It is otherwise with the Indian; he is constantly reminding himself:—

यदुपतेः क्व गता मथुरा पुरी, रघुपतेः क्व गतोत्तरकोशला "Where is the Mathura of Krishna? Where is the Koshala of Shri Ramchandra? Think and make up your mind that this world is transient."

It may be that this is due to the long and tragic history of this land:

"Perhaps the plaintive numbers flow
For old unhappy, far off things,
And battles long ago."

But the tendency of the racial mind is unmistakeable, namely, that happiness is in giving up and not in enjoyment. Renunciation is therefore written large across the pages of the spiritual history of India. It is based upon the conviction that this world is perpetually busy binding us through its many attachments. Renunciation is the peeling off of the vestments by which our senses and desires are constantly overlaying the soul. It does not necessarily mean abandoning society. There may be a finer renunciation in our very service to society, which modern thinkers regard as higher than the physical renunciation. But the fact remains that nowhere else in the world does the mind of people so eagerly respond to the call of the higher life than in India. Even to-day, the high noon-day of the twentieth century, hundreds of highly educated and wealthy

persons yearly renounce the world and take to the traditional 'Himalayan path'. And this, not out of any excessive love of monasticism, as in the Roman Catholic or Buddhistic world; for a large number of these men do not embrace any monastic order. At least twice as many people live the life of Sannyasi in their homes, performing all the duties of their everyday life in the true spirit of the Gita. The entire trend of Hindu thought, religious and secular, is in this direction—'divestment' of the soul of its earthly possessions and trappings, as opposed to 'investment'.

Even before the *Gita*, we find its highest philosophy practised by Rajarshis like Janaka, the great philosopher king of Mithila. He performed the duties of his royal office without ceasing to be a recluse at heart. "Even if my Kingdom of Mithila is burnt up, I shall lose nothing". That is still the attitude of the purest workers of India, religious, social and even political.

Against this background of the racial mind there arose the beautiful outlines of the *tapovan*, the peculiar culture of the ancient Indian hermitage. A distinctive feature of Indian culture is to be found in the simple and innocent life, of the Munis and Tapasvis who espoused *Vanaprasth* (i. e. the way of the forest) after fulfilling their duties to society, and lived away from the 'madding crowd's ignoble strife'. It was considered the King's first duty to protect these, the true cultural centres of the race. The Rishis lived with their families and disciples, tilled the land and tended the cows. If ever cultured men lived in perfect harmony with nature, it was these Rishis, their children, and disciples. This was the ancient Indian University.

The beauty of this natural life will always appeal to the Hindu, for it is his most precious cultural heritage. Kalidasa, the most perfectly cultured man of his age, knew the two types of culture of the country. The one he described in his *Meghaduta* and the other in *Shakuntala*. But he instinctively knew which was superior to which, as witness his words comparing Shakuntala's unadorned beauty and culture with those of the highly refined and accomplished

ladies of the royal court. पराजितोद्यानलता वनलतया, "Vanquished is the trained garden creeper by the wild creeper of the woods." Indeed Shakuntala is a creeper of the woods—a true child of Nature.

She and her companions live in perfect love and concord with the animals, birds, trees, plants, and flowers around them—in a more intimate comradeship than even Wordsworth knew. Thoreau and Tolstoy only made individual experiments on the lines that had been socially perfected in the Tapovans of ancient India. The hermitage buck is a dear friend of Shakuntala, as dear and intimate as her human companions—Anasuya and Priyamvada. The 'Neepa' tree is her pet; and she is as jubilant over the first flowering of her favourite tree, as we may be on the birth of a first child. She and her companions are in such sympathy with the 'Chakravak' couple that they think it their duty to give friendly warning to the pair to separate, as the night approached. She herself is so beloved of the woodland trees and animals, that the trees decked her with the various articles of her bridal robe. She requires nothing from the hand of art. The dear buck nestles close to her as she leaves for her husband's home, and it is the severest wrench to her feelings to take leave of her animal companion. The Rishi, the common father of the hermitage colony, gives his parting blessing to Shakuntala in words that beseech the dust of the road, the thorns in the path, and the wind of the sky to be kind to her, as if they were his and her familiars and friends. Here is a culture, a vision of life and outlook on Nature, which is unique in the spiritual history of the world.

Kalidasa knew that the true culture of India was to be found among those who lived close to Nature like the dwellers of *tapovans* and not amongst the luxurious people who took their ease on the high balconies and terraces of Ujjain or Vidisha. He has beautifully depicted the various refinements and luxuries of his age. But there is hardly anything peculiarly Indian in them. Wealth surrounds itself with a kind of refinement in every country, but it is in most cases the refinement of luxury and rarely of true culture. In the mellowed perspective of time, we may see a special charm in

the life and manners of the people of the age of Kalidasa—the refined culture of rich Indian society at its best. Tagore, with his wonderful imaginative sympathy, has recreated for us, in one of his poems, an exquisite model of the atmosphere of material refinement of that age. He has done in poetry what the painters of the school of Abanindranath Tagore and Nandlal Bose are trying to do with the brush.

Kalidasa not only appreciated the superiority of the life of Nature to the cultured city life, but his Hindu mind also enabled him to see that there was a higher value of man's life than mere 'harmony' with Nature. The same Kalidasa who depicted the beauty of the *tapovan* life also knew that Nature, the genial companion and affectionate foster-mother of man, cannot be the sole guide of the spirit in the path of life. There will be thorns in the way that no loving breath of the Malaya wind can blow away, and no blessings of a father charm away. Such a thorn pierced the heart of Shakuntala, when Nature had done her best to unite her with a royal lover in every way worthy of her. Her husband had left with every profession of love, but has not sent word again. In the meantime she is going to be mother of a child After long deliberation she resolves to go to her husband uninvited, because that is her duty. She arrives in the presence of her husband, but the king does not recognise her. She is crushed. Shakespeare might perhaps have exclaimed at this point "Alas, the course of true love never did run smooth," and so left things to take their course. But Kalidasa's Indian eye also revealed to him the truth that Shakuntala's love had not been sufficiently chastened and purified. Nature had brought the lovers together under the most congenial circumstances, and her marriage was the result of Nature's match-making. The union of the two souls had not taken place. No wonder, therefore, that her royal husband should have refused to acknowledge her as her wedded queen.

Shakuntala left without a word of complaint and entered upon a life of penance and mortification, away from the seductive influence of Nature—Nature whom our Indian poets have called a 'stage-actress'. After long years of penance on her part, her husband

remembers her and comes to claim her as his own. The marriage is now complete, and the child of the union becomes the greatest emperor in India History—Bharata, after whom the country has been known ever since. This is an example of the peculiar spiritual valuation by the Indian mind.

The fullest appreciation of the artistic culture of the wealthy refined society of Ujjain did not obscure Kalidas's clear vision of the higher values of life. He deals with the same theme of love's Sadhana in *Kumar Sambhavam*. Uma's offer of love to Shiva, her divine lover, was rejected because there was the artfulness of the god of spring (Madana) behind it. It was only after years of Tapasya that she was received by Shiva, and became the mother of Kumar—the puissant general of the gods against the demons. The necessity of this difficult and purifying penance of love was deeply realised by Kalidas. The Hindu regards marriage as a sacrament—in fact, the highest sacrament of life, and that is why, for the couple at least, fasting and not feasting precedes the night of marriage. It is the right beginning of the discipline of a life of mutual love and sacrifice.

No cultural group or society—Tapovan or Niketan, will help us to perfect this high culture of life. It is intensely individual and personal, and must be carried out in the sanctuary of one's own heart. It is significant that it is always the woman who is required to do this penance of purification, and not the man. It is Psyche who suffers and not Cupid. It is Radha who suffers and not Krishna. But Kalidasa was conscious of the need of the same 'tapasya' for man as for woman. That is why he makes the Yaksha of *Meghaduta* perform a year-long penance on Mount Ramagiri in the distant South in order to make himself fit for the love of his beloved in the far-off Himalayas.

A later flower of Indian culture is *Ahimsa*. It does not originally belong to the Vedas, but is the legacy of Buddhism and Jainism. But to-day it is an integral part of our spiritual heritage. In no other country has *Ahimsa* and its logical corollary, vegetarianism, been practised so successfully and on so wide a scale as in India.

The principle is perhaps carried to an extreme by the Jains who feed the ants of the fields and the pigeons of the jungle, and go about with their mouths muffled for fear of swallowing invisible insects. However senseless it may appear in the face of obvious inconsistencies, there is no doubt that it is an expression of a nation-wide culture of harmlessness and love of life in all its forms. It will be noticed in the life of innumerable men and women, both lay and monastic, who would not kill a worm even to save their own lives.

It is from a soil saturated with such spirit of 'ahimsa' that Gandhi draws his philosophy of non-violence. The principle is extended so as to cover even the so-called inanimate things like trees, flowers, and fruits. Fruits become eatable only when they have dropped from the tree, or the plant bearing them has dried up. This is not confined to the Jain sadhus only, but it pervades the life of the whole race at its highest. The present writer knows of a Hindu Sannyasi who was visibly hurt when a gentleman plucked some flowers from his garden to make him a present. Thousands of years before the researches of Sir J. C. Bose, the Hindu sage had discovered that the trees and plants also had sensations of pleasure and pain.

The modern Hindu student of English poetry is thrilled to read Wordsworth's gentle admonition :—

"Move along these shades in gentleness of heart,
With a gentle hand touch, for there is a spirit in the woods".

But he has no eye for the cultured tenderness of his father and grandfather who would not pluck a flower at night, for the trees are then asleep; and who would stand with folded hands and ask pardon of the 'tulasi', the sacred basil, for the violence of plucking her leaves, even when it is to place them at the feet of the adored deity. The pious Hindu never enjoys the first fruit or vegetable of the season without dedicating it to God, and making presents to Brahmans and holy men. He would not smell a fresh flower until it has been dedicated to the deity. He will not take his daily meal until it has been consecrated to God, from whom it is received back with reverence as a sign of his Prasad or favour and thereby becomes 'blessed food'.

A special feature of Eastern culture, which reached its culmination in India is the "mother-cult" i. e., the attitude of the racial mind towards 'woman'. She is always 'mother'—mother 'in posse' while yet unmarried; mother in ease when she has children. Motherhood is the crown and fulfilment of her life. Europe looks upon woman as 'queen' or the 'beloved one'. She is an object of homage and love, but not of reverence and worship as in the East. Roman Catholic Europe developed some of this Eastern sentiment in its cult of the Madonna, and in its attitude towards the holy nuns. But nowhere in Europe has this peculiar attitude of mind been extended to the lay women of society.

In the realm of spiritual thought and aspiration the mysticism of the East is the finest expression of its peculiar culture. Mysticism in other lands is confined to small circles and coteries, like the Swendenborg society, the Theosophical society, or the cult of Free-masonry; but in India it is the open secret of spiritual life. All folk-songs of this vast sub-continent are soaked in mysticism; and the most ignorant man will understand the highest truths about life and death couched in mystical phraseology. 'Sufism' and the 'Baul' cult are not for the cultured few, but for the rank and file of Hindu and Mussalman society.

Mysticism appeals most to the Hindu mind on account of its peculiar genius for 'symbolism'. It is essentially a product of India. It was but natural that Algebra should have had its origin in India. Objects, like numbers, are the gross types of finer truths and manifestations, plane above plane. Everything—forms, ceremonies, rituals, signs, images, even religious texts—is symbolical of something that cannot be perceived by the senses or even by the mind. There is no finality in anything; the whole universe is in a flux. This peculiar mental temper of the Hindu has made him the most impressionable and catholic of men, ancient and modern. It has also given the Hindu mind wonderful richness and an abiding sense of unity in the midst of variety. The amazing vitality and absorbing power of Indian civilisation would seem to be directly due to it. It has absorbed innumerable systems of thought and

ethics, without losing its original character. Let us hope that it will also absorb the portentous civilisation of the modern West without losing its identity.

Paramhansa Ramkrishna of Bengal indicated this unique symbolical nature of the Hindu mind when he likened the Hindu devotee to the skilled musician of the Indian Pipe Band who plays upon the manifold stops of his instrument, while his companion the Vedantist philosopher supplies the droning monotone of unqualified monism. The two go on side by side and constitute the complex spiritual harmony of India. The Hindu has not yet found his proper organ of expressing ideas in the elaborate manner of the West. His thought still flows in the old channel of symbols and sutras. Let it be once brought out into the open of the World's intellectual music-hall, with its 'Loud-Speakers', and one may be confident that the meagre screeching of the single stringed 'Ektara' of the utilitarian West will be completely drowned in the resonance of the many-stringed Indian Veena.

APPRECIATION

BY

MRS. AMBALAL SARABHAI,
Ahmedabad.

I wish a happy and long life to the Diwan Bahadur. He already enjoys the blessings of thousands of little girls who without his Act would have been sacrificed.

RAJPUT APATHY TOWARDS THE HINDU EMPIRE

BY

WAZIR-UD-DAULA, RAO BAHADUR SIRDAR M. V. KIBE,
Indore.

THE religion preached by Gautama Buddha gave a vital shock to the Hindu system of four Varnas. The Puranas, revived in the days of the Gupta Empire, declared the Kshatriya Varna to have been extinguished by Parushram. Then they raised the cry that with the Nandas, the Kshatriyas perished and only two Varnas, viz: the Brahmanas and the Shudras remained.

The fact is that the empire founded by Chandragupta and expanded by Asoka, under the influence of the Buddhistic philosophy, drove the Kshatriyas into obscurity and having favoured only one Varna the talented men alone came to the surface and the front. But the elements of anti-nationality and other-worldiness soon led to its downfall and eventual extinction, on account of the inroads of the foreigners, as well as the upheaval of the Kshatriya tribes, who had hid themselves in obscure places. The crumbling of the Harsha Empire, following the rise and fall of the Guptas and others left the field vacant for smaller kingdoms to be established. In the meanwhile the foreigners, such as the Jats, the Gujars and the Huns, who had perhaps among them the four Varnas, entered similar Varnas, especially the Kshatriyas and brought strength to them. Among them were some republican, or even communist tribes, such as the later Shri Gaudas.

The want of cohesion brought into existence after the fall of the Harsha Empire, let the gates open to the advancing Mussalmans. Being obliged to leave the prosperous plains of the Punjab and the Gangetic Doab, the Kshatriyas settled in the desert-part of the country which came to be known as Rajputana, and the fertile tracts of Gujrat protected by waterless deserts and marshes. Having

had to form connections with the neo-Kshatriyas, the forme Kshatriyas emerged as Rajputs but there was never a rea amalgamation. The race divided itself into tribes based on ancien lineage as well as on regional considerations. Such was the state o affairs in the country north of the Narbada.

The Kshatriyas who early migrated to the south of that rive and who were joined from time to time by discontented cousins o the Rajputs established flourishing empires extending to the Southern Ocean. But the old colonists looked upon the newcomers with suspicion and the fissiparous tendency become predominant. But the centre of the Hindu Empire had shifted to the South from the North, after the capture of Delhi, the seat of the Pandavas, and Ayodhya, the seat ofthe Raghavas i. e. Chandra and Surya Vamshis respectively, by the Mussalmans.

They pursued the Hindu empires, which were torn by internal factions, and were fighting among themselves, in the South, but the centre of gravity of the foreign domination always remained in the North. But this diversion of the attention of the Mussalmans to the South, saved Rajputana for a long time. Eventually it too was subdued but was not wiped off the field owing to the rise of the Mahratta Empire. These people alone gave a challenge to the Mughal Emperors and dared to revive the Hindu Empire of India. The climax was reached when the Mahratta Commander-in-Chief, Sadashiv Rao Bhau captured Delhi and destroyed the silver roof of the famous Throne Room in 1760. The Rajput apathy on that occasion sounded the death-knell of the Hindu Empire.

Sadashiv Rao Bhau had advanced to the North from his base in Central India, where the Mahratta kingdom was firmly established, exposing his long line of communications, on the firm belief that the Rajput kingdoms through which it passed will protect it. This belief was justified. But they failed to bring succour to the beleagured army at Panipat. The third battle or rather war, which was waged round Delhi, was a struggle between the Mussalmans and Hindus. The Muslim Kingdoms in the South were kept in check

by the Mahratta Empire which extended to the Tungabhadra and beyond. But the modern kingdom of Oudh, combined with the discontented dependants of the Delhi Emperors and the virile Pathans, both settled in the Doab and the Punjab and invited from outside India. The Sikhs had not become strong enough either to keep in check the colonists or the foreign Pathans. So there was a big rising of the Mussalmans against the single-handed Marhattas. The latter proved a match to the former, but had help come from Rajputana, the Mussalman invaders and their supporters would have been crushed between the two armies. Not only this but after the rout of the Mahrattas at Panipat, the Rajputs attacked the lines of communications of the Mahratta army. Only the Jats remained neutral or even helpful. They reaped the benefit, since they utilised the interregnum caused by the retreat of the Mahrattas and of the Afgans to carry the wealth of Delhi to their capital.

When the Mahrattas, baulked in the first instance of the ambition to revive the Hindu Empire in the North, again later advanced with the same object, they had to subdue the Rajputs, the Rohilkhand Pathans and the defenders of the defunct Mughal Empire by turns. But the rise of the British in Bengal, and the rise of Hyder in the South, while the Mahrattas were recouping their strength, shattered for ever the dream of the Hindu Empire of the old type.

IN SEARCH OF A NEW HUMANITY

BY

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IT is fitting that my tribute to the memorable work of Diwan Bahadur Har Bilas Sarda for over half a century should be a synthetic survey of world-events during that period which represents a genuine quest for a new humanity. Just as the Sarda Act is the initial step in the legislative effort of the country, for a complete reconstruction of Hindu society and is still open to revision, the international search for the discovery of a new humanity has not as yet culminated in unqualified success. Human society is never static and as such all dynamic currents of thought and activity are bound to have their ups and downs, which are terribly inconvenient to the moral philosopher and ruthlessly uncomfortable to the average citizen. We are still to await the birth of a new humanity, but what we have noticed during the past half a century constitutes a halting, none-the-less important, urge for the resurrection of man in a form far more noble than all the editions he had gone through ever since the dawn of human civilization.

It is really not necessary for us to conduct researches into the history of the past, to realise the importance of the truth of the statement, that the fundamental urge in man has always been the acquisitive instinct. In his daily individual life, no less than in his arduous community life, he relentlessly pursues the path of rigorous self-help, to gather unto himself the fruits of Nature. His codes of private and public conduct always centre round the rock-bottom realities depicted by the right to property. His family has come to be regarded as the unit of society and early ideas of kingship were connected with the principle and concept of the *pater familias*. The natural extension of the idea of the family's

right to property, including what modern economists call the right to unearned increment, is the basic foundation of national society, otherwise the Nation-State.

A common urge has tended to make the family and the State perpetuate themselves even to the extent of a deliberate neglect of similar co-existing units. Strangely enough, the extreme individualism of man got partially merged into the equally extreme self-consciousness of the State, if only to strengthen the latter to the jeopardy of co-existing sister States, may be composed of differing groups of families. empires there were, right through the course of world history, but even Empires, despite their being a congeries of individual States, never completely deserted their accustomed track of acquisitive effort. As such, the existence, side by side, of individualistic human beings and ultra-nationalistic States has come to be the greatest paradox of human endeavour.

Darwin's theory of evolution has no doubt imparted sanctity to this scheme of thought and action which has run riot for centuries together. The survival of the fittest seemed almost to be the first principle of life, both animal and human. It is the relentless law of Nature. It is the motivating force behind the scheme of man's existence. The Hindu DHARMA has only rationalised this illogical, but persistent fact of human existence, by means of the caste system. Acquisitive society had almost come to stay, but I use the expression "almost" advisedly. The laws of acquisitive society are governed by the instruments of superior equipment and struggle of the individual for sheer existence. Like a warring group of protons and electrons in the atomic world, a conglomeration of individualistic individuals and nation States is engaged in an almost eternal conflict, sometimes coalescing, most times pulling each other in different directions, by means of an inscrutable magnetic action, but upholding the human race, as a solid mass in the same manner in which the earth has its being suspended in the Cosmos. But the struggle continues almost eternally.

And in this perpetual struggle, war as an instrument of

individual as well as of national policy has come to be recognised as a legitimate weapon. So far, human history has not supplied us with data which can uphold such an illogical principle as the survival of the unfittest. The search for a new humanity is entirely the search for an illogical formula, as represented by the still-unknown law of life, the survival of the unfittest, the right of the individual and the State, of the lion and the lamb, to live side by side in perfect harmony, as the uniformly beloved creatures of a Supreme Being who wishes every one and all and everything well. The quest for this new humanity is a long and arduous one. It has not succeeded so far. It is still continuing. And, like the hunt for a mirage, this quest is bound to continue until all that is best and noblest in human thought succeeds in discovering in the mirage the sheen of the thirst-quenching waters of a crystal-clear oasis. Humanity in the mass is noted for its stupidity, but it is the earnest hope of the sage and the savant that the day might still arrive, when humanity in the mass would abjure all its stupidity and transform itself into an instrument for the establishment of justice and fair-play for all.

II.

At no time, however, in the chequered history of the world was such a change of the human heart and outlook on life's problems more required as it is today. The huge strides made in the domain of experimental science have no doubt enhanced the value of life to the individual, but have also rendered it extremely simple for a couple of mad dogs in the world to bring about the annihilation of vast, unconcerned, innocent masses in every corner of the globe. Bacteriological warfare, with all that lachyromatic gases imply, has so thoroughly transformed the technique of human wars that a sincere pang is being felt by one and all for the future of civilization. Twenty years ago, humanity went through serious convulsions to make the world safe for democracy. But the efforts of the statesmen controlling the destinies of nations utterly collapsed, and today we have before us the gruesome spectacle of frantic preparations for a mammoth holocaust of the innocents. Nothing but the emergence of a new humanity can avert this certain catastrophe.

Gregariousness is a primordial instinct both of the animal and of the human worlds. Like the individual, States also are drawn to each other by likes and dislikes, by affinities of national ideals and policies. Empires, no doubt, are a departure from this voluntary grouping of individual countries, often-times possessing distinguishing characteristics of their own, in as much as they are held together mostly by virtue of superior force behind their formation and functioning. Even empires have come to be grouped together, if and when occasions demanded such a policy. Broadly speaking, until the Great War, the predominant chatacteristic of interstatal diplomacy was a sort of Balance of Power which was always arrived at both by virtue of necessity born out of fear concerning the territorial safety of individual states, as of their desire to meet round a table and settle such of the problems as may come up from time to time involving their relationships with neighbouring States which at a specified time happen to be co-members of a Powers-Group.

History is thus replete with instances of this voluntary as well as compulsory grouping of individual States which was brought about by certain pre-disposing purposes. In several cases, they were arrived at to withstand a common enemy or group of enemy countries. Not infrequently, they were the result of common interests. Occasionally, they were the product of an imaginary religious or other human emotion. In exceptional circumstances, they were the result of the scheming brain of an adventurous statesman or warrior. But groupings always existed in the realm of world politics.

The Amphyctionic Councils of the Greeks seem to be the earliest recorded instances of such a co-ordination of inter-statal effort. The Hanseatic League, the Holy Roman Empire, the Holy Alliance, the pre-War Council of Ambassadors were also there as eloquent testimony to this type of inter-statal effort, if not of international statesmanship. Even today, the so-called regional pacts—they are nothing short of a euphemistic way of describing the once-discredited system of Balance of Power—are numerous all

over the world. What the Pan-American Conference has done under the Monroe Doctrine of the U. S. A., the recent Pan-Asiatic Conference is attempting to do in the Orient, in trying to ask non-regional Powers to lay off hands on their activities. There has recently come into the field another unique feature of world-politics, the crusade against communism which was inaugurated by the ideological pact between Germany, Japan and Italy. Besides these major agreements, there are other regional pacts like the Danubian Pact, the old *petite entente*, and the newly-fangled Muslim *bloc* in the Near East, which are bound to continue as long as instability becomes the besetting sin of international relations.

Again, imperial governments are pursuing their own economic and political programmes intended to free their countries from dependence on outside assistance in times of distress. Political autonomy was recently granted to the Philippines, but the U. S. A. retains control of economic and diplomatic affairs, which also include military and naval control, of the Far East as far as Filipino nationalism is concerned. The Third Republic in France has, during the past few years, gone through a phase of imperial economic collaboration and reconstruction of various units of her empire which is bound to bring into existence a closely-knitted group of States receiving their inspiration from Paris. Belgium and Italy have, again, gone through similar programmes of reconstruction of their imperial economies in recent years. The case of the British Commonwealth of Nations is an additional instance in point. Despite slight touches of intransigence on the part of some of the component units like the Irish Free State, India and the Union of South Africa, the Commonwealth is a solid and enduring reality and is bound to continue to be so for some long time to come.

Thus, while efforts are being made to bring into existence a closely synthesised world-mind, regional particularism has not yet been fully shed and national idealism runs rampant alongside of the individual's acquisitive activity.

III.

Not that serious endeavour was not made to evolve a new humanity and a new code of international morals. Far from it the twentieth century would go down to history as having witnessed the most illuminating type of activity to bring into operation the principles of the survival of the unfittest and of equality of opportunity for all, individuals and nations alike, in their struggle for existence.

The birth of the U. S. S. R. signalised a colossal attempt to perfect, as far as human agency can perfect anything, a new ideology of thought and a programme of community action for a hundred and sixty million people who are as diverse in composition as polyglot in character. The communist ethic had, no doubt, a long lease of life with arm-chair politicians and *bourgeois* intellectuals, ever since Karl Marx wrote his *Das Kapital* more than a hundred years ago. Numerous experiments were conducted during the intervening period to bring about an equalitarian and totalitarian State, but it was given to Nicolai Lenin and his coadjutors to bring this ethic into practical action on a gigantic scale.

Two decades ago, the Soviet Republic was established on the ruins of a war society which was noted for its speedy disintegration. For two decades, the Soviet masters sought to bring about a phenomenal change in the mind and face of Russia's body politic Abolition of property, abolition of the Godhead, abolition of the family concept constituted the triune objective of the Soviet Republic Indeed, a stupendous effort was made to bring into being a class-less, god-less society with a thoroughness which would have put a Wentworth to shame. In fact, the survival of the unfittest was demonstrated to be possible, if only direction from above and the will to do on the part of the masses are granted in advance. The primeval instincts of man were sought to be destroyed and a new humanity brought into being by the revolutionaries of Russia. After twenty years of unremitting effort, it must be admitted that these neo-philosophers scored numerous triumphs and had almost succeeded in achieving the fulfilment of a Himalayan task.

In similar manner an attempt was also made during the same period towards salving the conscience of the world, by means of a concert to bring into existence a regime of renunciation of war as an instrument of national policy and of the pacific settlement of international disputes. The Treaty of Versailles contains some of the most eloquent expressions ever coined by the late President Woodrow Wilson in the interests of a new world diplomacy. The League of Nations is the noblest monument ever erected in the cause of a new humanity. At Geneva it was sought to establish an edifice for international collaboration in the interests of pooled security for all and sundry. Imperialism had its field day during the past twenty years and it almost came to happen that the world was to witness the establishment and functioning of a super-State co-ordinating and directing the volitions of individual States-members thereof.

Nor was a war-sick humanity content with a single organisation in which collective political action embracing the five continents is to find its focus. To reinforce the League Covenant, there was the logical extension of the First and Second Hague Conferences of 1899 and 1912 in the inauguration of the Permanent Court of International Justice. The Statute of the P. C. I. J. was ratified fifteen years ago by over fifty States, while five years ago a similar number of States ratified its Optional Clause. A regime of International Law has thus come into existence and Hugo Grotius almost turned in his grave to see the fulfilment of his pioneer work which stimulated international thought three centuries ago.

As a further support to this Geneva organisation, the Kellogg-Briand Pact for the outlawry of war was ushered into existence in 1928, while numerous other efforts were made to bring about international disarmament. If the Disarmament Conference failed after a decade's hard work, other items in the programme of an international control of manufacture and sale of armaments were not altogether lacking. Several Naval Conferences attempted to bring about a reduction of competitive armaments, while fifty odd nations tried to reduce Italy into subjection when Signor Mussolini recently

embarked upon his unprovoked war of aggression on Ethiopia. All this was done in the cause of a new humanity. The League of Nations never defaulted in eminently justifying its own existence.

IV.

But both the Russian and the League experiments did not fulfil their original promise A process of attrition seems to have overtaken these experiments. In regard to the communist ethic, the world at large did not respond with a throbbing heart. As for the League of Nations, world-States rallied round the banner of Geneva only to discover to their utter discomfiture certain insuperable difficulties in their way.

The collapse of Russian communism came about in a remarkable manner. Even after the new Economic Plan, otherwise known as the First and Second Five Years Plans, was inaugurated, M. Stalin and his advisers recognised the necessity for a revolution of the cummunist ethic. Four years ago the Soviet administration saw the necessity for the recognition of a differential scale of wages for intellectual and manual workers. On the 25th November 1936 the constitution was ratified by Russia. It is nothing short of euphemism to call this Third Revolution of Russia a process under which freedom is descending down from precedent to precedent. The dictatorship of the proletariat, which was always deemed to be a necessary stage in the catechism of the communistic dialectic, is no longer to be. Article 10 of the constitution recognised the so-called "private economy" of the people, while stringent marriage and divorce laws have once again been promulgated. That is to say, the communist revolution has utterly failed in its original programme to create a class-less, god-less, family-less society.

As for the League of Nations, two fundamental difficulties stood in the way of its fulfilment. Born out of the exigencies of the Great War, the League came to be regarded by certain States as the handmaid of the Victor Powers, while the U. S. A. stood out from the beginning, indicating that she has nothing to do with an organization which she regards to be the prime concern of the

European States. The so-called "haves" and the "have nots" Powers are now waging a war of considerable magnitude for the control of the raw materials of the world. The revision of the League Covenant has now come to be regarded as an urgent necessity even by the Victor Powers. A suggestion is put forward by people interested in the continued utility of the League that the management of the Mandated Territories should be taken out of the hands of the present Mandatory Powers tor the benefit of all. Curiously enough it is a fact that the Mandatory Powers have adhered to the principle of the "Open Door" for all in their mandated territories. Still, British Labour has gone out of the way to offer to the world a scheme for a proper distribution of the international supply of raw materials. But Italy, Germany and Japan prefer to help themselves as best as they can to the bounty of Nature by means of the arbitrament of the sword.

The quest for a new humanity in the individual and in the international spheres has thus demonstrably failed. But the idealism of international workers, of the type of Diwan Bahadur Sarda, is still unextinguished. To reconstruct the Hindu social fabric, the efforts of the community are still to be demonstrated to be equal. Small wonder that the endeavour of the international community to bring about a new humanity has not culminated in the success it deserves. War as an instrument of national policy still looms large in the horizon. But the idealists in the open and the mass of humanity in the secret recesses of their hearts still believe with George Bernard Shaw that aerial warfare of the type which Signor Mussolini practised in Ethiopia would be the best guarantee for world peace.

A new messiah is not necessary to prove the utter futility of the present mad urge of individuals and nation-States to annihilate each other. The gruesome facts of a ruthless struggle for existence both of the individual and the State amidst their compeers are staring us in the face. If the experiments of the past half a century have failed, it should not lead us into an atmosphere of defeatism. Rather, the despair of the present should act as an urge for the straining of every nerve to erect a new edifice of humanity on the ruins of the

old. No sacrifice is too great for the achievement of this laudable ideal, if only to save humanity from utter destruction. The quest for a new humanity shonld continue as long as humanity endures. The quest for a new humanity would continue till the end of time.

MAN-WOMAN

BY

PROF. E. E. SPEIGHT, B. A. (LONDON),
Ootacamund.

Praise a man for what he does not do,
A woman for what she does, for women are true,
Nearer to life's most ancient orientation;
But men are ever liable to elation
And the twin bane, despair. She may not see
With his wild vision, when he dizzily
Sways on the topmast; she may smile to hear
His gloomy mouthings from the caves of fear,
And each may lose the other, sundered far
By what has freed the storm and fixed the star
To ravage and refrain. Yet out of these,
Ruin and rearing, safety and scorn of ease,
We make of life a fugue of double themes,
Going, remaining, sureties and dreams,
Odysseus and Penelope of old,
The wolves of war, the peace within the fold.

THE FUTURE

BY

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THE problem before India for the next fifty years will be the rapid adjustment of her ancient institutions to the changed times. Caste, untouchability, early-marriage, enforced widowhood, spurious spiritualism, all will go. There will be no place for the hereditary priest, the hereditary soldier, the hereditary trader, the hereditary artisan, the hereditary cooly and the hereditary scavenger in the future democratic India. Specialisation of some kind there is bound to be, but allotment by birth to a particular occupation for life is not likely to survive or be tolerated. All the special enclosures will be invaded by the future children of the motherland. Even the hereditary rulers and the hereditary landowners will not survive, unless they are willing to become figureheads whose personal equations will not matter; in other words, unless they become titular rulers and lords as in some western constitutional countries. The people of future India cannot afford to gamble on heredity which has cost India so much and has been one of the main causes for the present degraded state of the country. If it were not for hereditary priesthood, based on birth alone, Hindu priests would not be so ignorant, so sunk in superstition, and so powerless for good as they are today. Were it not for the fact that only one caste manned our armies, the country would not have succumbed to any foreign invasion. So too, the fall in our trade, the stagnation in our arts, the dying of our inventive skill, the inefficiency of our coolies, and even the indifference of our scavengers, are mainly due to the inertia of caste. From the temples of our gods to the latrines of our houses the curse of hereditary occupations, so necessary, useful and beneficent in ancient times of difficult communications,

great insecurity and general illiteracy, are only prolific sources of evil now. If any nation wants to survive, it must march with the Time-Spirit: else, Time will march on and leave it far behind. That has been the fate of unfortunate India. Her spirituality has stagnated for lack of free flow, her army is not representative of the whole nation, her traders have become mere middlemen to other traders, her artisans have not the requisite knowledge, her coolies have not the requisite muscles, and her farmers are sunk in age-long despair.

But the new spirit is stirring the country. The Bihar and Quetta earthquakes are but symbolical of the tremendous earthquakes which are taking place in our social, economic and religious systems, crumbling down the out-of-date structures and paving the way for a new Quetta of a reconstructed India. The very Himalayas is shaking its snow like some divine elephant before being harnessed. Her peaks will be desolate no more; her passes will be negotiated by trains, her innermost recesses will be explored by aeroplanes. The mighty Brahmaputra will supply electric power and light to millions of homes, the life-giving waters of the Ganges will no longer waste themselves in the bitter sea, and the proud Indus will be made to turn deserts into gardens. Our army will become national by the rapid spread of a sense of duty. It will become rational by the spread of interdining between all the children of the country. At present if conscription is enforced, our army will require ten thousand different kitchens for its different castes, and the enemy will capture all our positions while we are eating in a thousand hidden corners. Wars are not yet over; the predatory spirit of mankind is not dead. It will take at least a hundred years more before real peace and goodwill among nations can be counted upon. And it can, and should, come only when every nation has come unto its own. We need not attack others, but, surely, we should not allow others to attack us. Our mighty god-given frontiers must be well defended on land, sea and air by our own sons and daughters. To this end at least we must enforce periodical compulsory vegetarian dinners of a nutritive kind among all our officials, professors and students, and especially the last as they will be the guardians of the future. The practice of noting

down caste, tribe and religion in Census and other official reports and documents should be stopped so that the communal seed may not be fostered. The laws which we enact should have no reference to communities but should apply to the whole nation. All customs which are not conducive to the good of the country or the progress of the nation must be ruthlessly abandoned. Quarrelling politicians and communalists should be forced to pass an advanced examination in theoretical and practical astronomy, so that they may realise their own pettiness by getting an idea of the infinity of the universe. All priests should be made to see the grandeur of our mountains, rivers and lakes by free passes on our railways, issued as soon as they have passed the prescribed examinations in the selected scriptures of not only their religion but of all the religions of mankind. Students must be made to go round on foot over as much country as possible during the vacations by their teachers. Public servants must be made real servants of the public. Expeditions of young and suitable Indians must be organised at state-expense to the North and South Poles and to the mighty Himalayas to climb up its giant peaks. Our seas must be filled with our ships, our atmosphere with our aeroplanes and our land with industrious, happy, God-loving people devoted to their country and to the cause of mankind.

The process has begun. The Sarda Act and the Poona Pact, the Devadasi Bill and the Travancore Proclamation are all signs of the times. All of them show that the spirit of India is not dead and cannot die. The dying Indian of fifty years back is now found to have been only having indulged in a cataleptic sleep from which he has awakened, refreshed and ready to take his place in the sun whose favoured child he has been throughout the ages. He is seriously considering whether birth-control or soya bean or swaraj is the true remedy for India's teeming millions, whether the League of Nations should not be invited to spend a few years in India, a real live centre for racial, linguistic and cultural problems, instead of dozing away its existence on the shores of the lake of Geneva with its unruffled waters, and whether thoughts about the other world cannot wait till we have got a firm hold on this one. The people are waking up to

the necessity of a common tongue, Hindustani, a language of their own in which they can all talk as they talked in Sanskrit and Prakrit in ancient days. Every caste and community is awake. The apparently evil communal movement is really a god-send, it is galvanising castes supposed to be sunk in age-long apathy. It is only a purification necessary for health. The communal virus is the medicine in the system. It will cause much uneasiness while it is acting, but what a relief, what a feeling of strength, joy and fitness it will bring when it has done its work and the waste matters accumulated during centuries are purged out. No more will caste blame caste. No longer will people blame the Brahmin or Kshatriya or Vaishya for betraying the country as of yore. Hereafter all stand for all, and each for all, until we reach the journey's end.

Reaching our goal will, doubtless, take some time, but time should be of no account in this land of *yugas*, *manvantaras* and *brahmakalpas*. The main thing is to fix our ideal. The children of this country have known in the past, and may be trusted to know in the future, how to march up to it. The thing to note is that Mother India is once more on the march after a thousand years of stagnation and sleep. It is because Har Bilas Sarda is one of the noted torch-bearers in this resumed midnight march, that all India joins in celebrating this great occasion.

LIBRARIES AND SOCIAL SERVICE

BY

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IT is a privilege to contribute to the volume that is being prepared in honour of Diwan Bahadur Har Bilas Sarda, M. L. A. of Ajmer. While he has been in different walks of life, the one thing with which his name is most associated in the public mind is what he carried with him wherever he went—his zeal for social service. The most significant of the honorary positions he holds and has held is that of the Secretary, Paropakarini Sabha of India. Hence, when my esteemed friend, Principal Seshadri, invited me to contribute a paper to the Sarda Memorial Volume, I looked upon it as an opportunity to examine the relation between "Social Service" which is so dear to Sarda's heart and "Libraries" with which my work is intimately connected.

A Modern Phenomenon.

My task became, however, difficult when I began to collect my thoughts on the subject. While I was reasonably sure of the connotation of the term "Libraries", it was by no means so with the term " social service ". Like everybody else, I had been vaguely aware of what social service denoted. That vague comprehension was quite sufficient so long as I did not have to face that term at close quarters. But, once I had to write about it, I had a good deal of trouble in getting a correct idea of that term. When I analysed my vague comprehension, I found that the term "charity" came uppermost in my mind as an equivalent for social service. But then on a closer examination, I found that social service cannot be equated with charity. Charity, there has been from time immemorial. But social service is a modern

phenomenon. Charity is in most cases severely ego-centric. In most cases, a person dispenses charity to earn merit—*Punya*. In the past it has been mixed up with certain religious attitudes. Charity is often performed to earn a happier life after death. There are thousands of inscriptions not only in India but elsewhere, which document the endowment of charity. Invariably, at any rate in most cases, such documents explicitly express the motive of the donor as something like what I have indicated. In some cases, even if it is not ego-centric, charity aims only at giving temporary relief to isolated individuals. I say temporary relief, because charity does not worry itself about what is ultimately beneficial to the helped. It is more concerned with the moment. That is why we find that most of the charities of the olden days take the form of providing food gratuitously for those who are hungry. How many charities have figured in the form of *chatrams* ? The aim of charity is not to deal with society or with any group or a community but with individuals; even there, not with the future of the individual but with the present moment of the individual. That is why we find that "Charity" is defined as liberality for the poor and almsgiving. Hence, it is not proper to equate "Social service" with "Charity". At best, we can only derive a partial view of "Social service", if we equate it with what I shall call socialised charity.

Difficult to define.

The concept of "Social service" is so modern that it is by no means easy to get a satisfactory definition of the term. Indeed the term "Social service" had not come into use till after the Great War. For, in 1912 our brethren of the New World had an institution called the American Association of Social Workers. They had a Committee of Terms appointed to define exactly the terms involved in social work. Their first concern was with the term "Social service" itself. After many attempts, it was found that the only course open was to define the term by enumeration *i. e.* by preparing a detailed list of social work activities actually current at the time. The list was a formidably long one, so that this definition by

enumeration did not satisfy a primary canon of definition *viz*, that it should be short and potential. There is another significant fact. The volume of the Oxford New English Dictionary containing the word "Social" was published in 1919. When I opened that book to get some light, to my great dismay, the term "Social work" did not figure in that dictionary. You will grant that the editors of the Oxford Dictionary had been at pains to list every word and phrase once current or actually current in the English language. If they had not listed the term "Social service", I think we may reasonably conclude that the term "Social service" and the concept behind it had not received accepted currency. The struggle to give a definite shape to the term "Social service" or "Social work" continued much longer; for in 1928, when the First International Conference of Social workers met at Paris, it spent a good deal of its time in arriving at a correct definition of the term "Social service". That International Conference also was driven to the same expediency of defining the term by enumeration. But the enumeration of the International Conference was a great advance over the long-winded enumeration of the American Association. For, the International Conference achieved much brevity by reducing the list of social service activities to four major activities.[1]

The Four Fields.

The four major activities which they isolated are as follow :—

(1) Cure and prevention of physical disorder or injury or disease and supply of amenities to those who have physical handicaps;

(2) Treatment and relief of the criminals and supply of amenities to the criminals under treatment;

(3) Relief and prevention of poverty and supply of amenities to those who have economic handicaps; and

(4) Abolition of conditions which hinder the progress in our economic life and aids to personality adjustment.

[1] *Encyclopaedia of the Social Sciences*, V. 14, p. 165.

For brevity, we may refer to these four fields of social service as:—

(1) Physical handicap;

(2) Mental handicap;

(3) Economic handicap; and

(4) Personality adjustment.

This effort of the First International Conference went a long way to clear the ground. The term "Social service" began to take a definite shape and came to be understood in a definite manner in actual use. As a result of it, when the supplement to the Big Oxford Dictionary was published in 1933 it included the term "Social service" in the list of words and phrases defined in it. However, the definition given was still nebulous and still vague and had not been separated with sufficient distinctness from the old conception of charity, although there was enough in the definition to indicate that social service is not to be equated with charity. We get a satisfactory definition only in the latest edition of Webster's Dictionary, published in 1934. There we are told that "Social service" pertains to a class or classes below or likely to fall below to the community standard of well-being. There is also an illustrative list of such class or classes—the poor, the alien, the neglected, the illiterate, the mal-adjusted, the subnormal, the criminal and the infirm. "Social service" then is organised attempt to bring up classes or communities to an accepted standard of well being. While the work is to be done through individuals only, the main objective is the group or the class. While the work incidentally gives immediate relief to the individuals involved, the main objective is to do something lasting and enduring for the future of the group served.

What are Libraries ?

Now that we have formed a more or less definite picture of the concept "Social service", it may appear that the coupling of the word "Libraries" with the term "Social service" is inappropriate. Naturally one will ask, if social service means dealing with the physically handicapped, with the mentally handicapped, with the

economically handicapped, and with personality adjustments, what can libraries have to do with social service ? This question would be perfectly legitimate if we take the term "libraries" to mean what it used to mean in the olden days. It all depends upon what we mean by libraries. In the olden days, a library meant something very different from what we mean by it today. If the statement that is usually current with regard to the etymological meaning of the old Chinese word for library were true, a library meant, in far off days, even "A place for hiding books". According to Dr. Johnson, the first English lexicographer, a library was either a large collection of books or a building where the collection was kept and a librarian was one who had "The care of a library". This eighteenth century conception of libraries underwent a remarkable change in the nineteenth century. For, according to the Oxford New English Dictionary, of which volume L was published in 1899, a library had become an institution charged not only with the care of books, but also with "the duty of making them accessible to those who require the use of them". It will have to be conceded that the eighteenth century definition would give no chance whatever for the term "libraries" to be coupled with the phrase "Social service". Even the nineteenth century definition would at best enable one to declare that libraries are not altogether anti-social institutions.

But we must take the most recent definition of libraries to find anything helpful. This recent definition is not yet found in the dictionaries. It is a definition that is in the making, amidst the library profession. It is a definition that is being acted up to by all progressive libraries. Perhaps, in another generation, the new idea contained in the new definition would make itself so full that it would be given admission in the pages of the new dictionaries. According to this new definition, a third duty is cast upon libraries, *viz.*, that of converting every citizen in its neighbourhood into a regular reader of books and that of making the book service exact, prompt, and pleasurable to everybody. If this universal range of libraries is recognised, there will be no difficulty whatever to realise that the libraries have enormous opportunity for social service.

In a scene entitled "A Round Table (of the abnormal)" in the *Five Laws of Library Science*, a fairly full picture of the social service aspect of libraries is given.[1] Let us examine how libraries have begun to figure in social service in regard to the four major categories of which social service has been shown to consist.

Libraries and the Physically Handicapped.

In examining the part that the library could play in giving relief to those who have physical handicaps, I shall confine myself to two classes of people, *viz.*, the blind and the sick.

Library Service to the Blind.

I take the blind first, as, in the popular mind, books may appear to have the least chance in giving relief to those who have lost their sight. As early as 1827, Braille invented a system of raised script to enable the blind to read with the tips of their fingers. Most of the countries have now established a National Library for the Blind, consisting of Braille books. England and America had it in 1882 and Germany in 1894. The annual issue of books to the blind exceeds 50,000 volumes in England.

India is not behind other countries in the number of its blind ! According to the 1931 census, they are not less than 6,00,000. An "All-India Blind-Relief Association" was started in Bombay in 1919. Not a little solace would be given to the blind by this Association, if it could establish and maintain a National Library for the Blind. The National Library for the Blind can go even further. It can produce the necessary text-books to enable those, who have been unfortunately stricken by blindness in their boyhood, to pursue their education like other boys or girls. In western countries, it is not uncommon to find blind boys and girls appearing for the regular university examinations and passing with honours, thanks to the service rendered by their respective National Libraries for the Blind.

[1] Ranganathan (S. R.): *The Five Laws of Library Science*, 1931, (Madras Library Association Publication Series, 2,) Pp. 129 to 146.

Hospital Library Service.

Another form of physical handicap is the temporary one of sickness. During the last ten years or so, the idea of hospital library service is being systematically developed in almost all countries. The Madras Library Association established its hospital library service in 1933 and about twenty seven hospitals[1] are being regularly served with books and magazines by a corps of volunteer workers. In other countries, this work has been more systematised and a much greater volume of work is being turned out. For example, no less than 2,000 hospitals are being served with books in England. The Royal Victoria Hospital at Montreal has appointed a full-timed librarian for hospital library service. He is helped by 34 volunteers. Books are distributed to 650 beds twice a week. Adult books as well as juvenile books are distributed. Books in fifteen languages are served. One year's circulation amounted to 12,000 volumes.[2]

The medical profession is recognising even medical value in books. The term "bibliotherapy" has come into use. Case record cards are being analysed by doctors, psychologists and librarians to find out the field and the scope for bibliotherapy. Melancholia, insomnia and insanity appear to be most amenable to treatment by books.

Prison Library Service.

Let us pass on to the second category of handicaps, namely mental handicap. I take the case of prisoners first. Modern psychology tells us that those who are brought into prison for criminal offences are at bottom mentally handicapped. The modern wave of social outlook is humanising treatment in prison. The present tendency is to reclaim the criminals rather than keeping them eternally in chains. The library profession is naturally taking advantage of this change in outlook and is developing the necessary technique to render book service to the unfortunate abnormals shut

[1]Madras Library Association, *Eighth Annual Report*, P. 33.
[2]*Bulletin of the American Library Association*, V. 28. P. 607.

in prison. Books have not only the value of amenities to prisoners but also have enormous potentialities as instruments of rescue work. Both inspirational books and informative books are in great demand in prisons.

Library Service to Illiterates.

Illiteracy is a form of mental handicap which is widely prevalent in India. As many as 92 per cent of our people are illiterates. The scope for social service in this field is unlimited in India today. One might wonder what part libraries can play in serving the illiterate mass. No doubt, a library with an outlook of the eighteenth or the nineteenth century cannot have anything to do with illiterates. But the twentieth century library, which wants to bring within its field *every* citizen of its neighbourhood, has developed techniques for rendering service even to illiterates. It has developed a system of reading books to the illiterates. It produces scrap books and picture books to enable the illiterates to absorb ideas through pictures. Side by side with these methods, a modern library seeks to harness the craving for knowledge induced in the illiterates and to teach them to read and write. It is claimed that in Russia, where illiteracy was as high as 70 per cent ten years ago, libraries have gone a long way in liquidating illiteracy and bringing it to as low a level as 10 per cent in a period of ten years.

Library Service to the Unemployed.

Then, I pass on to the third category, *viz.*, those suffering from an economic handicap, and I propose to take the case of the unemployed. Unemployment and forced leisure appear to be one of the persistent social ills of the present day. This ill became rather pronounced during the last seven or eight years, when the world depression was in its most intense phase. The recent census of 1931 gives 50,000 as the number of the educated unemployed in our country. Of this 50,000, ten thousand are graduates and of this ten thousand, one thousand five hundred are honours graduates. The Census Commissioner rightly remarks that this is an awful underestimate of the real state of things. In other countries, where

more reliable data are available, the number of the unemployed reaches millions. A large percentage of the unemployed are dispirited and rather helpless in face of the calamity which has befallen them. Reading may divert and give them hours of freedom from brooding and save them from mental or moral deterioration. Others more self-reliant and resourceful may add to their knowledge through books and periodicals and turn the information so obtained to practical account. One of the gravest responsibilities of an organised community is to pull the unemployed through such inevitable periods of enforced idleness and want, with the least permanent damage to their personality. The British community, for example, has successfully put the library to useful service in this matter. The British Library Association and the British Institute for Adult Education have worked hand in hand during the last seven years in inducing public libraries to apply their mind to this form of social service. They had built up a national book dump of about 40,000 volumes by soliciting gifts. In one year, they distributed about 100,000 volumes to 300 unemployment centres. One Wimbledon man stated that the public library had been "the means of holding on to sanity during months of despair". At Smethwick, books on almost every trade were requested by those seeking new fields of livelihood. Nearly 10,000 unemployed were regularly served by the public library at Bermondsey. It is reported that many of these were people who obtaind posts in entirely different spheres, as a result of studies pursued with the assistance of library books.[1] Nearer home, I know the case of a graduate at Madras. He was getting a pittance of Rs. 10 in a cloth merchant's shop. Even that was denied to him at the first onset of the world-depression. He used to visit the library ill-clad, moody, and almost verging on insanity. He tumbled upon a Cyclopaedia of Agriculture and Horti-culture. From there, he was led on and on to other books on the same subject. Years later, I found that young man entering the library one day with a bright and cheerful look and with a clean dress. He said that

[1] *The Library Association Record*, 4th Series. V. 2, P. 471.

he had settled down as a vegetable gardener and that he was quite happy in every way.

Service to Adults.

Perhaps, the most far-reaching social service that a library is capable of, lies in the sphere of personality adjustment. Mention has already been made of the possibility of service to the illiterates. The rural library service experiments at Mannargudi and Andipatti disclose the great potentialities that the library service possesses to lift the illiterate, ignorant masses of our rural areas from the lethargy and despondency to which they are accustomed. These two experimental centres have disclosed the great eagerness and urge possessed by our village folk for knowledge and for acquisition of knowledge through books and periodicals. The library has also got a great opportunity to make better men of the literate and the educated. Diffusion of current information is not only an urgent task but also a complicated social task today, when knowledge makes such tremendous strides from year to year.

Service to Adolescents.

In countries which have an established network of library system, attention is being largely paid nowadays to the adolescent section of the community. It is found from experience that a large percentage of those who leave school lapse into illiteracy in a period of ten years. The national loss that is involved in this lapse into illiteracy is colossal. The period when this lapse occurs is the most difficult period in the life of an individual. Hence, the library profession has begun to pay increasing attention to adolescents. Various devices are employed to keep up their interest in books. Boys of the school leaving classes are taken in groups to the local public library, and everything possible is done to establish pleasurable contact between them and the library. Some countries are also experimenting with a special type of libraries called " Intermediate libraries " where not only the collection of books is specially attuned to the needs of the adolescents, but also the methods of publicity and the methods of approach to the readers are carefully devised and practised.

Service to Children.

By a systematic process of elimination, the library profession has begun to realise that if the library is to be an effective tool in the personality adjustment of the individuals in the community it serves, it must begin its foundation even earlier than the adolescent stage and hence we witness today in almost every country the peaceful penetration of the library spirit into the schools of all grades and kinds. The library profession seeks to secure that greater attention is paid to the school library and the library hour has come into vogue. It is even maintained that a good deal of re-orientation is necessary in class room methods so that a proper and more central place is given to library activities in the school curriculum and school life.

Service to Pre-school Children.

The library spirit has gone even a step further. It learns from psychology that the pre-school stage is at least as important as the school stage in the personality adjustment of individuals. Hence, the libraries seek to secure the most favourable circumstance for pre-school children by distributing healthy and reliable literature on parent education. Some public libraries even arrange courses of library talks for parents. These talks are, of course, only means of stimulating the necessary interest. Once the interest is stimulated, the libraries feed the parents with books of the right kind on the methods of bringing up infants.

Service at the Pre-natal stage.

The extreme form of service that public libraries seek to do towards the personality adjustment consists in the supply of the right kind of books to the expectant mothers in the locality. The street surveys of potential readers which have become a regular feature of all progressive libraries today, naturally disclose the homes in which there are expectant mothers. A carefully assorted collection of books, built with the aid of the necessary experts, is sought to be distributed in such homes.

These social ventures on the part of the public libraries are quite recent. Hence, it is not possible to say how far they will actually help in a healthy personality adjustment in the community. But, viewed theoretically, there is no doubt, that a public library has a large part to play in this form of social service. In progressive communities, social surveys are undertaken periodically to see the effect of such experiments in social adjustment. The London Survey of 1928[1] and the Merseyside (Liverpool) Survey of 1930[2] are examples. A comparison of the 1900 London Survey with that of the 1928 Survey gives some significant figures in the part that libraries and books play in social adjustment. In 1900 A. D., 115 out of a thousand were reading books in London. In 1931 the number had grown to 156. In Merseyside, the number of persons out of a thousand that made use of library service had risen from 32 in 1900 to 140 in 1930. These figures show that the process of helping the community to self-help through books is a slow and arduous process. But, I am sure, it is an effective process. Hence, the library profession should not loose heart at not being able to achieve anything spectacular in a year or two. But we must have a firm faith in the social possibilities of public libraries and carry forward the torch of knowledge with enthusiasm and determination.

We have become familiar with the enthusiasm and determination with which Har Bilas Sarda usually carries out his objectives in social reform. We remember the persistence with which he has secured legal sanction for bringing up the Indian women " to an accepted standard of well-being ". Mr. L. Emmett Holt, the great American child specialist and the apostle of child protection, who devoted his life uninterruptedly to bring up children " to an accepted standard of well-being " soon discovered the potentialities of the printed word in helping him in the realisation of his ideal. Several millions of volumes on child care were produced and distributed throughout the New World mainly through his influence. I am sure that the library and the printed word will gain the same recognition

[1] *The New Survey of London Life and Labour*, 9V. 1930-1935.
[2] *The Social Survey of Merseyside*. 3V. 1934.

in the hands of the Secretary of the Paropakarini Sabha of India and that the library movement will effectively help forward the social progress of our land, which is so dear to the heart of Diwan Bahadur Har Bilas Sarda.

TELL ME YOUR TALE

BY

PROF. E. E. SPEIGHT, B. A. (LONDON),
Ootacamund.

Tell me your tale, and I will listen
Not to what you tell,
For when you talk the angels walk
Among the words you weave so well,
And as I listen all I hear
Makes wondrous clear
Not all you tell,
But even, for an endless hour,
The incomprehensible.

HAR BILAS SARDA : A TRIBUTE

BY

MEHR CHAND, M. A.,

Principal, D. A. V. College, Jullundur.

SWAMI Dayanand Saraswati was the greatest spiritual thinker of the nineteenth century. A Vedic Rishi of modern India, he had a living faith in God. Even like Buddha, he left his home early in life and wandered from place to place, discoursing on the Absolute and ministering to the spiritual needs of men. In an age of false gods and low ideals, the great seer upheld the Vedic Dharma and preached to the far ends of India that purity of the spirit was the essential condition of all real wealth and welfare. The Rishi pressed his message into one word, *Brahmacharya*, and he delivered it with the joy of a discoverer and the power of a prophet, quickening the dead tissues of Hindu life and thought. Yea, Rishi Dayanand's life was an Act of the Word he spoke: with him a new planet swam into our ken.

Of that great Rishi, Diwan Bahadur Har Bilas Sarda is undoubtedly one of the most devoted disciples. More than half a century ago, while yet a boy, Diwan Bahadur Har Bilas Sarda came into contact with Swami Dayanand at Ajmer, near that vast expanse of sacred waters known as Lake Pushkar. It was a contact as between fire and gold, between the Enlightened and one who sought Light, more Light. Now that boy has grown into a great social reformer with a well-stored mind, rich in educational and judicial experience, legislating for the Hindus and awakening their conscience to the meaning and purpose of *Brahmacharya*, the supreme message of his Master. Indeed, none has realized in life the teachings of the Founder of the Arya Samaj more deeply than Diwan Bahadur Har Bilas Sarda. May God grant him long life and, with it, the privilege of *nishkama karma* and social service.

METHODS OF SOCIAL REFORM FOR INDIA

BY

VINAYAK N. MEHTA, I. C. S.,
Prime Minister, Bikaner.

IT is a truism that the culture of a race gets institutionalised into a civilization dynamic in character and constantly changing in order to adjust the structure of civilization to the changing functions it is called upon to discharge. It is only when the civilization becomes static and stagnant that there is need for fresh synthesis. A leader of men, be he a king or saint or tribal hero, then comes forward, puts new life into the decaying culture of a people and a new civilization starts its career afresh. Different duties have been laid down under different types of civilization as necessary to enable an individual to achieve the full realisation of his personality. Kumaril Bhatta in his *Tantra Vartika* lays down this theory about Satya Yuga, Dwapara Yuga and Kali Yuga. Hindu legists have shown remarkable capacity, for taking up the thread of Aryan culture from the moment it got embedded into accretions of static civilization and making it the starting point of a more puissant civilization.

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः
सम्यक् संकल्पजः कामो धर्ममूलमिदं स्मृतम्।

From this it would appear clear that the legists wanted the people to march with the times. They prescribed correspondingly different duties, so as to enable them, whatever the times, to move on an even keel. Ultimately what good men considered to be proper conduct for others is laid down as a criterion for good conduct for all. Ranade was the first scientific sociologist after Ram Mohan Roy who examined the various methods of reform and decided the direction he should give to the social reform movement in India.

His annual utterances over social reform were awaited with eager expectation by the educated public. He definitely deprecated the method of breaking with the past and setting up our social life on what may be called rational foundations. He realised, as much as Burke, that reason was a will o' the wisp and the fantasies of individual idiosyncracy were bound to lead a people astray. He took his stand on the past heritage, but he was determined to make it and the institutions in which it was embedded responsive to modern needs. If function is to govern structure, then with every change in the function, the structure must show corresponding transformation. He was opposed to the imposition of change from above except where the evil was immediate. Legislation cannot precede formation of public opinion but should only overtake it. He was in favour of starting a society either under Act XXI of 1860 or under Sec. 26 of the Companies Act, binding together those who wanted a certain change to be brought about and laying down sanctions for those members of the society who committed a breach of any of the rules. He found out, however, of these organizations did not multiply, because of the initial cost involved in getting them registered. The fundamental basis, therefore, of his method of life was self-imposed rules making change in the institution of a particular group which were necessary in view of the changing needs of the times. It would be a wise man who will lay down what these changes are going to be, but these changes will be made in the light of the past culture of the group and not on *a priori* rational considerations. His weighty words have a ring of prophecy in these days. On two occasions he said as follows :—

> " The true reformer has not to write upon a clean slate. His work is more often to complete the half-written sentence. He has to produce the ideal out of the actual, and by the help of the actual ". We have one continuous stream of life flowing past us, and " we must accept as valid the acts which were noted in the past, and on the principles of the past, " and seek to turn the stream with a gentle bend here, and a gentle bend there, to fructify the land ; we

cannot afford to dam it up altogether, or force it into a new channel.

"National prejudices, national customs and national habits cannot be swept away in a day or a year. We could not break with the past if we would. We must not break with it if we could".

Political reform which came close on the heels of social reform has now left the competitor far behind in the race and the political consideraiton has been assuming more and more a predominently over-powering attitude towards details of social reform. This attitude is rendered easier on account of the fact that the politics of a subject nation are mostly destructive in their criticism and it is easier for a number of desperate elements to combine for criticism than for the same elements to combine for the purpose of building up a synthesis. Social reform, therefore, has fallen into the background and a race of young men has come forward who have cut off their moorings with the past and who deserve in every sense of the word the term—"deracine", torn up by the roots, or the eradicated. They forget that a human being has not got watertight compartments in his soul, one portion allotted to politics, another to economics, the third to morals and the fourth to social activity. The human being is a unity and the mainsprings of his action should be so regulated as to find manifestation on the plane of citizenship in a manner likely to satisfy his political, economic, social and moral aspirations.

The method of reform, therefore, should be Ranade's method, by which institutions of modern times are linked up to institutions in the past and shown as having developed out of them. Impatient idealists are to be definitely told that, to use an expression which the German philosophers have made fashionable, their *weltanschaung* should be typically Indian, based on Indian culture, but in its operative aspects it must embody itself into institutions suited to the times and capable of discharging functions that the society in which the individual is placed, is called upon to perform. Diwan Bahadur Har Bilas Sarda has never advocated reform of Hindu

society in a manner which would go counter to the code of Manu. He has developed the code on lines which Manu himself would have worked out seeing the tendency of modern Kali Yuga. The new fangled notions of the West in which life is modelled on satisfaction of so many rights of the individual, has no place in the Diwan Bahadur's theory of social reform. The idea is to free the individual from disabilities, which would enable him or her to act the part of a free citizen with his or her full obligations rather than to free an individual from obligations and make him or her an isolated freelance unit.

INDIAN NIGHT

BY

PADMINI SATTHIANADHAN, M. A.,

Editor, "The India Magazine" Calcutta.

Hushed and silent in the silver light
Of full-moon radiance, beautiful, serene,
In peaceful slumber slept the Indian night.
The trees that now had lost their luscious green,
In ghostly shapes stood sentinel between
The stretch of paddy fields and autumn's bright
Transparent sky; where fleecy clouds of white,
A moment cast a shadow on the scene.

All was still but for the doleful wail
Of prowling jackals, or the mournful cry
Of some sad bird that for an instant broke
The depth of quiet. Far away the pale
Hills looked white, and in the village by
The moonlit stream, no human voices spoke.

HAR BILAS SARDA: AN APPRECIATION

BY

RAI BAHADUR MUTHRADAS
Retired Civil Surgeon,
Lahore.

DIWAN Bahadur Har Bilas Sarda is one of those great men, of whom mother India can rightly feel proud. His lifelong career of selfless and devoted service has been unique in various respects. As a statesman and legislator, he could be ranked with some of the best ones in the line. He is an erudite scholar of Indian history and an ardent lover of ancient Indian culture. As such, he has rendered very great service to the cause of Indian nationality and Hinduism by his vast researches in ancient Indian lore. He is one of the most sincere and devoted followers of the Maharshi Dayanand and by his writings, example and precept has tried to keep the torch of the Rishi's teachings burning and alive. The very great success of the Nirvan Ardh Shatabdi Celebrations at Ajmer was due to his untiring zeal and effort.

His books, *Hindu Superiority* and others leave an indelible mark on the minds of the rising generation. The whole Hindu nation owes him a deep debt of gratitude for his services in the field of social reform. His Child-Marriage Restraint Act has gone a long way in rooting out the evil custom of child-marriage. In the cause of the service to the motherland, he is younger than the youngest amongst us. I look upon all that he has been doing for his nation and country with great admiration and esteem. May he be spared to us for many more years to come for the regeneration of society.

THE TECHNIQUE OF SOCIAL REFORM IN INDIA

BY

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THE impartial observer of contemporary Indian affairs must acknowledge that social reform is not as popular in the country as political reform. While in the political field, the cry is all for perfect liberty and equality to be granted immediately, in the social field a much slower rate of advance is considered to be no obstacle to the general progress of the country. It is popular belief that political liberty, equality and progress are not dependent on social liberty, equality and progress; that while, for the achievement of political liberty or equality or progress the conversion of a small alien minority is enough, for the attainment of social liberty, or equality, or progress, the conversion of large masses of people bound hand and foot by ignorance is a condition precedent, and that it is the mark of political wisdom to choose the line of the least resistance. For, otherwise, we should have to wait unconscionably long for the realization of patriotic desire. Not that the cause of social reform need be given up for lost. From the days of Bal Gangadhar Tilak, till the leadership of Pandit Jawaharlal Nehru, the advanced politician's thesis has been that once the country achieves political Swaraj, the rest will be easy, and social reform will become a matter of course. Once political freedom and autonomy are attained, once the people or their representatives are real masters in the government of the country, the introduction and the passing and execution of social legislation will be as easy as conceiving it. So let the will and the energies of the people be bent on the political struggle. Economy in the use of energy is the surest means of ensuring success in the political as in every other kind of human effort. To turn from the political fight to work for social reform is to allow oneself to be

disturbed by the siren's call. It is to dissipate one's energy. It is playing the enemy's game. Social reform, however excellent at other times, is just now a nuisance. It must, therefore, get out of the way.

This theory of the precedence of political work, if it were true, would bring us soon within sight of the Promised land of India's freedom. But it is built on a fallacy. It is based on the false idea that political Swaraj will give us something more than the means to achieve certain ends. Swaraj will give political power. It will give the power to achieve social reform. But it will give neither the desire nor the will for such reform, and admittedly, the desire and the will for social reform are not widespread, for whatever enthusiasm for social reform existed before has in recent years been damped by concentration on political agitation. And if the attainment of political power has not been preceded by education in the social application of the ideas of liberty and equality and progress and in the will and the desire to achieve them, the mere placing of political power in the hands of the people and their representatives in the legislature and the administration will not serve the cause of social reform. If social reactionaries are replaced by political reactionaries in the seats of authority, not all the political freedom and autonomy in the world will take social progress one yard from where it stands at present. Moreover, is it possible that political progress can be achieved by a socially backward people ? The history of political progress all over the world, especially of the progress attained by means of revolution, such as is envisaged by the advanced Indian politicians shows, that it is only the socially strong people that obtain it. The history of revolution in France, Poland, Italy, Germany, Russia shows that it is only peoples that are socially united, physically strong, and free from the rule of the dead hand of custom that are able to organize and conduct political revolution. The history of India itself in recent times shows the need of social strength in the political fight. It is the woeful lack of social union among the people caused by caste, their low physical energy due to injurious marriage and other social customs, their primitive social life and habits, their observance of customs proved to be sociologically

unsound that have stood in the way of their achieving political liberty whether by way of revolution or by way of reform. A people whose energies have been sapped by anti-social customs and institutions can hardly be expected to fight long and hard in any political campaign. We have only to look by way of comparison to the success of oriental peoples like those of Japan, Turkey, and Persia to realize what damage social backwardness can do to the political cause. The peoples of these countries have not had their backs broken by caste or custom and have dared to do memorable things in the political field, just because their social ideas and customs have given them the necessary strength and energy and nerve. A C_1 people can never hope to form an A_1 State.

Social reform therefore must precede and accompany political progress. The question is how can the cause of social reform be best advanced. Legislation is the way most in favour with progressive political opinion. But the history of the results of social legislation in India has shown that social reform acts have little chance of being effective, if they are not countenanced by popular opinion. The history of the operation of the Child-Marriage Restraint Act of 1929 with which the honoured name of D. B. Har Bilas Sarda will always be associated in the social history of India, affords recent proof of the heavy weather, social legislation ahead of popular opinion has to meet. For certain social evils that can be considered to be criminal offences, like *sati*, infanticide, sterilization, legislation is the only remedy, whether popular opinion demands it or not. Although popular opinion may not actively and positively be opposed to their removal, legislation or administrative action against them would not be fraught with dangers. But legislation against social customs or usages that are merely injurious to the health or material welfare of the community, if it is not supported by the people, is bound to be a dead letter. Bentham, who believed more than anyone of his generation, in the beneficient activity of legislation laid it down as a maxim that legislation that is repugnant to our customs and sentiments will not be considered to be good and therefore will not get the support that is necessary for its efficacy.

Is then the social backwardness of the majority of a people to block all social progress, even that of a progressive minority ? The social condition of modern Indian society, composed as it is of a minority of progressive members confronting masses of people stuck fast in old unregenerate ways, have brought into prominence a new kind of legislation. Permissive legislation that makes it possible for those that want to benefit from new and fruitful ideas to do so without incurring any painful consequences in loss of material goods or of rights of succession to property, or of social reputation. The best kind of Marriage Reform Act for Hindus is that which makes it juridically possible and harmless to those that want to marry according to the dictates of the ideas of liberty and equality, without visiting penal consequences on those that still stand in the ancient ways. Bentham himself acknowledged that "the easiest way of innovation is that which is made by refusing the sanction of law to a custom that prevents the liberty of the subject."

Are we then to lay down our arms in the war against social evils and reconcile ourselves to pyrrhic victories in skirmishes on the fringe of the battle ? By no means. We must direct all the guns we can assemble on the citadels of reaction—even the big gun of legislation. But we must prepare the ground for the fire of legislation to be well directed. Seeing that social legislation has not done all that was expected of it so far, because the people had not been prepared for its ready acceptance and loyal observance, we must set about doing this preliminary work. First of all, propaganda in favour of social reform in general and of any urgently needed reform in particular, must prepare the minds and hearts of the people for the reception of new ideas. Our belief in the easy progress of new social ideas is pathetic. But it is belied by the history of reform or revolution in the rest of the world. No great political or social change consciously brought about has been accomplished anywhere without precedent instruction of the people in the principal ideas of that change. The ground for the French Revolution, for instance, had been prepared for a whole century before the regular battle began. Philosophers wrote pamphlets and descended into the arena

of controversy unmindful of the dust and noise; associations and academies spread the ideas of liberty, equality and progress among the middle classes, aristocratic salons and popular clubs talked and discussed them. The name of Voltaire stands symbolic of this mark of preparation. Modern revolution in Russia, Germany and Italy has been brought about by sheer propaganda. Similar propaganda and publicity must be undertaken on behalf of social reform in India. When political reform which starts with the initial advantage of a popular prejudice against a government that taxes and legislates has to depend on fast and furious propaganda, social reformers are only hugging a delusion, should they think that their cause will be won or even fought for, if they rely on the mere goodness of their ideas and make no attempt to popularize them.

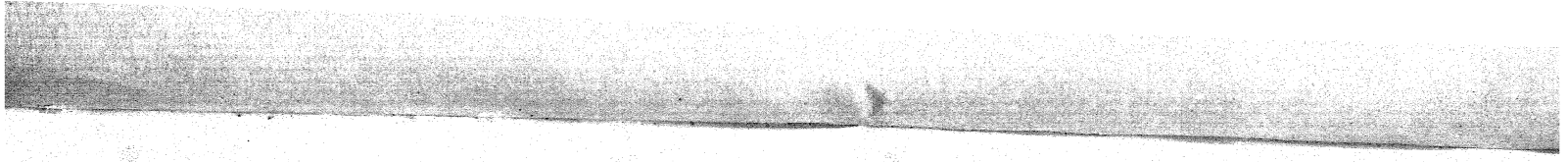
The low estate into which social reform has fallen in the country is revealed in the disappearance of the social conference which used to be the accompaniment of the old Indian National Congress. The Indian National Social Conference must be revived. It must be organized on the grand scale. It can on account of its objects be made representative of the whole country and of the whole people. Muslims and Christians as communities, could join it. And the princes and the people of the Indian States could come in. It would include all those that are interested in social progress. Prestige could be given to it by making the days of the meeting of the social congress a great National Festival with an international fair, a fine exhibition, a library and dramatic academy. It would de all-inclusive—inclusive of all those that desire the social progress of the people—and would not be stamped with the exclusiveness of a party organization. But the annual National Social Conference—should be only the climax of a year's strenuous work all over the country. Provincial Conferences, district, urban and village associations should do constant and continuous propaganda and publicity work for the cause of social reform. As these social reform associations would be composed of members of all communities working together for the commonweal and not for the loaves and fishes of political or administrative power they would also serve as nuclei of communal

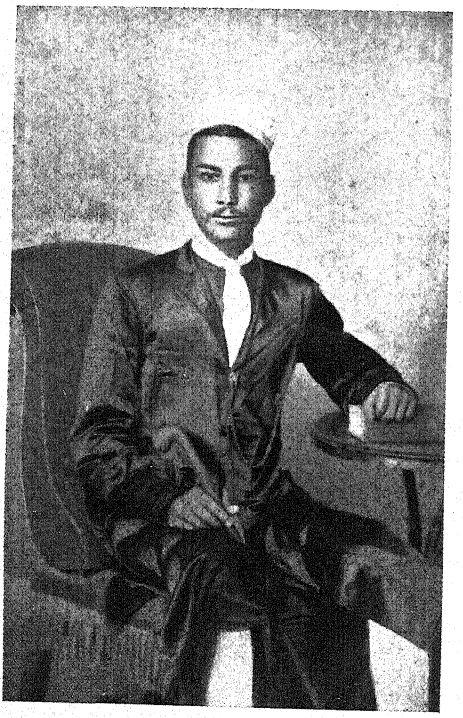
harmony and unity. By means of the Cinema, the Radio, the Picture Poster and the Vernacular Press the ideas of social reform must be made popular. Wisdom would see to it that direct frontal attacks against social or religious orthodoxy should be avoided. The idea and habit of change must be implanted in fields that are not near to religious or social orthodoxy. The idea and practice of change may first be taught the people in the form of measures to promote sanitation or private or public health. The new spirit of Nationalism must be enlisted in the cause of social reform which must be urged in the interest of the unity and the prestige of the country. Not by railing against caste, in season and out of season, but by getting the people of all communities in villages and towns to work for the common welfare in regard to health or sanitation or road making or education or agricultural business must the habit of coming together and working together become part of the lives of the people. Not by preaching stark individualism which would be a painful wrench from centuries-old ideas and habits, but by making wise use of the fruitful aid of group-life which is the valuable legacy of the caste system to modern India, the bond of union of the new groups being social service and not birth can the enthusiasm for social reform be canalised into channels of usefulness.

This social education must start from the home and the school. The slow rate of progress in the education of girls has been acknowledged to be one of the chief obstacles to the social reform in India. The large place that is now being filled by women's associations and conferences in the public life of the country encourages one to hope that once the women of India in all grades of society, in villages as well as in towns, become seized of the ideas of liberty, equality, and progress, the battle of social reform will have been more than half won. Already, the initiative that was once with men in the field of social reform has passed into the hands of women. And the conversion of the women, especially of the women in the villages, to the cause of social reform will bring us within sight of victory. After the home, the school, elementary and secondary, must become the nursery of social training. The class-room and the play-ground must be used as

camps of exercise for the social virtues-union, care for others, punctuality and the rest of them. This training is part of that education in citizenship which is beginning to be recognized as the most important object of Indian education.

It is a long and laborious process—this work of preparation for social reform. The social ideas and usages that have to be attacked have been so long embedded in the minds and hearts of the people that their displacement must necessarily be a matter of time. And if short work is to be made of them, that is, if social revolution and not just social reform is the objective, then all the more intensive must the work of preparation become. Long or short, the work of the social reformer is bound to be heavy and even painful. But he may be comforted with the view that by working to rid the country of anti-social customs and institutions he is really building the permanent progress of the country. For political disadvantages are but the consequences of social defects. The social reformer may gather courage and strength from the wise words of Burke, that "if we do not go to the origin and first ruling cause of grievances, we do nothing" and that wise men will apply their remedies to vices, not to names; to the causes of evil which are permanent, not to the occasional organs by which they act, and the transitory modes in which they appear; otherwise, you will be wise historically, but a fool in practice."





HAR BILAS SARDA, 1886 A.D.

HAR BILAS SARDA

BY

REV. T. F. MELLOR,

Bangalore.

MR. Har Bilas Sarda is one of India's most distinguished sons in the realm of historical literature and social reform. If we would discover the influences which have contributed to the development of his literary skill and reforming zeal, we must seek to obtain a glimpse of his home and early surroundings. He was the only son of his father, Sriyut Har Narayana, the Librarian of the Government College, Ajmer, a man of no mean scholarship. Young Sarda delighted to assist his father in the annual stock-taking of the college library, and in this way had ample opportunities of familiarising himself with many important books. Books on general literature as well as philosophical and historical works were voraciously read, and thus were laid the foundations of Mr. Sarda's future ability with pen and tongue.

When girl's education was almost unknown in Rajputana, Mr. Sarda's only sister acquired a good knowledge of Hindi under her father's able instruction. Brother and sister were greatly attached to each other, and enjoyed a rare intellectual companionship until her untimely death.

He wished to go to England for further studies, after taking his B. A. degree from the Agra College, but his ambition was not realised. His ability as a writer and speaker of choice English is therefore all the more remarkable.

When quite a young man he, together with a few friends, opened a debating club in Ajmer, and there took part in discussions of a social and semi-political nature, thus equipping himself for his future brilliant career as a Judge and Reformer.

He has travelled widely in his mother country and made himself acquainted with social and economic conditions over a wide area. Hence he cannot be accused of seeking to impose mere parochial or provincial reforms on the nation at large. His judgments are based on personal observation as well as book-knowledge.

Neither can he be accused of unbending orthodoxy in the sphere of religion. He is connected with one of the reform movements in Hinduism, the Arya Samaj. When a small child, he heard lectures by the founder of the Samaj, Swami Dayanand Saraswati. He was present at the time of Swami Dayanand's death in 1883.

It is remarkable that amidst a busy public life, Mr. Sarda has found time to write a number of books and monographs. Chief amongst these is his well-known book, *Hindu Superiority*. In that book he has attempted, with considerable success, to demonstrate the superiority of the ancient Hindus in culture and civilisation. At first sight, such a claim may appear to be a boastful exaggeration. The claim, however, is supported not by citing the opinions of Hindu Pandits and scholars who might justly be suspected of partiality, but by quoting the judgments of eminent European scholars and savants who had opportunities of studying the history and the monuments of India for themselves. The theme of the book is not dictated by any false notions of racial pride and prejudice, but rather, to quote Mr. Sarda's own words, it was written "to invite the attention of thoughtful people to the leading features of the ancient civilisation of the Hindus which enabled the inhabitants of this country to contribute so much to the material and moral well-being of mankind". India must ever be grateful to Mr. Sarda for reminding the world afresh of these facts. Her thanks can best be shown by seeking in these days of transition to make a new contribution to the life of the world, a contribution which perhaps no other nation can make.

While we gladly welcome every appearance of greatness and

progressiveness, we cannot but deplore the fact that certain monstrous abuses still remain in the land. Mr. Sarda, while fully alive to the achievements of a bygone age, is not a musty historian concerned only with the past. He does not close his eyes to the blots on the escutcheon; he fully realises the needs of the present. In the West it took many centuries for men to awaken to the enormity of slavery; to the fact that the enslavement of men by their fellowmen was incompatible with the law of justice and human brotherhood. Similarly in India, the revolting custom of *Sati* prevailed until comparatively modern times. Ultimately men came to recognise this ghastly practice in all its horror, and wise legislation removed the evil for all time. However, men have not been so quick to perceive the terrible effects of another evil custom prevalent in India. Yet it is probably true to say that the custom of Child Marriage is infinitely more insidious and dangerous than *Sati* with all its horror. It is certainly more disastrous to the true development of national life. The Age of Consent Committee appointed by the Government of India in 1928, comparing the two evils, makes the following remarks:—"Cases of Sati were few and far between. They compelled attention by the enormity of the evil in individual cases, by the intense agony of the burning widow, and the terrible shock they gave to human feelings. But after all they were cases of individual suffering; the agony ended with the martyr. In the case of early maternity (following child marriage), however, the evil is so widespread and affects such a large number of women, both among Hindus and Muslims, as to necessitate redress. It is so extensive as to affect the whole framework of society. After going through the ordeal, if a woman survives to the age of thirty, she is in many cases an old woman, almost a shadow of her former self. Her life is a long lingering misery and she is a sacrifice at the altar of custom. The evil is so insidious in all the manifold aspects of social life that people have ceased to think of its shocking effects on the whole social fabric.....If legislation was justified for preventing *Sati*, there is ample justification for legislation to prevent early maternity both on grounds of humanity and in furtherance of social justice".

Here and there were a few brave men who dared to raise a protest against this evil. One of them, Mr. Har Bilas Sarda, not only raised his voice, but bent every effort towards having Child Marriage recognised and placed on the statute book as a crime punishable by law. Swami Dayanand Saraswati was probably the first Brahman to denounce and attack the evil of child marriage. It was left to one of his disciples, Mr. Sarda, to carry the fight, if not to complete victory, at any rate to the point where the enemy was compelled to make great concessions.

Where public opinion moves very slowly we do well to invoke the aid of legislation as Mr. Sarda does in these words:—"A great English writer has said that where large communities are concerned, legislation is the only effective means of accomplishing social reform.....There are certain matters of a serious nature in which considerations of humanity and the inalienable rights of a human being—and that human being an innocent and helpless child—call for the immediate intervention of the Legislature. The present Bill, Sir, concerns one of those matters. In order to protect the inalienable rights of the innocent children and to concede to them the right to live their lives, it is necessary that infant marriages and child marriages must come to an end at once. These evils have dangerously lowered the vitality of the people, stunted their growth, and barred their way to prosperity and happiness."

The Child Marriage Restraint Act will remain as a monument to the reforming zeal and legislative skill of Mr. Sarda. We can add further to the beauty of the monument by agitating for still more legislation to make the Act more effective.

Throughout Mr. Sarda's speeches and writings certain ideas stand out like beacon lights.

"Reason is the compass of life. Leave it behind and you embark on a sea of troubles. Dethrone reason, and superstition usurps its place and tyranny is the result."

He shows that progress is possible only when there is an advance both in the political and social spheres. "Social and

political reforms are so intimately connected with each other that the neglect of the one vitally injures the other. They act and react on each other. Social disintegration ends in political subjection and *vice versa.*"

"It is a matter of shame that those who believe in *Vasudhaiva Kutumbakam*, which means that mankind is one family; whose Shastras teach them that all men are brethren, and that there is a divine essence in every man, woman and child, should practise untouchability and regard certain classes of men and women as untouchables." In another place he says, "The interests of the country require that our social system must be modified so as to admit of social contacts being established with people belonging to different denominations and faiths in the country." Not only his work on behalf of the Child Marriage Restraint Act but also his endeavours to remove some of the disabilities of Hindu widows and mothers, are a practical demonstration of that belief. "Make woman free and she will break man's chains. Slaves cannot produce free men, and woman enslaved will not bring forth men who would be free."

This brave writer and reformer has been honoured with the titles of Rai Saheb and Diwan Bahadur, titles never more fittingly bestowed. But the greatest honour that can be given him is the gratitude of the millions of India's women who through his efforts have been spared the suffering and misery that so often resulted from child marriage.

It is a great privilege to have a small share in contributing to the volume which has been prepared as a token of regard for such an honoured son of so great a country.

STRIPRAJNA

BY

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THE name of Har Bilas Sarda will always be remembered as that of a stalwart who fought for the vindication of Hindu culture and the uplift of Hindu woman. It is therefore but proper that a volume of essays in his honour should contain a paper on the ancient Hindu conception of woman's wit.

The idea has long been prevalent that in Hindu Society the women's sphere was restricted to the home and that women were never credited with the capacity to conquer more ambitious spheres. In the region of spiritual realisation in particular, woman seems to have almost invariably ranked with the backward classes. An eminent philosopher and reformer like Sankara appears to have had no hesitation in classing women with infants, blind men and idiots in their capacity to be deluded about the self. We find this difficult to reconcile with the undisputed fact that there were certainly women of spiritual eminence from the Upanishadic times. Even today considerable reverence is paid in Hindu society to woman, as mother; divinities belonging to the fair sex rank only next to the highest, even where they are not worshipped as absolutely supreme; and, as a Western woman novelist has remarked, all this seems to consort ill with the prevailing neglect of and contempt for woman in every capacity other than that of mother.

The old Upanishadic story of Yajnavalkya and his two wives will be found to throw some light on this paradox. It occurs in the *Brihadaranyaka Upanishad*, in two places (II, iv and IV, v). In both we are told of the two wives, Maitreyi and Katyayani, of the husband's offer to settle his affairs before renunciation by dividing his property between the two, of Maitreyi's demand whether riches

could secure her immortality, and of her getting the spiritual instruction that it is for the self all things are dear and not for their own sake. The second version (in chapter IV) is a little fuller. The introductory passage there gives the reason for Maitreyi getting such instruction, not Katyayani. Any one would say that it was because Maitreyi asked for it, not Katyayani; but the doubt persists whether Katyayani might not have asked for it if she had been given the opportunity; and there is no indication in either version of the story, that Yajnavalkya ever asked his other wife what she wanted. But there is a significant sentence about the outlook of the two ladies. "Of these Maitreyi used to discuss Brahman, (while) Katyayani had then an essentially feminine outlook (stri-prajna eva tarhi Katyayani)." The fact that Maitreyi was instructed shows that sacred knowledge was not barred to woman as woman. That Katyayani was not instructed was due neither to prejudice nor neglect; she was not interested, for she had essentially a "woman's outlook" (stri-prajna). What this outlook consisted in, we are not told; but we may infer it from what Katyayani was given and Maitreyi put away as of no account. Cows and gold and riches in other forms, which Yajnavalkya had amassed through his scholarly prowess, these were of no account in Maitreyi's eyes; she relinquished them all to Katyayani, seeking for herself that by which alone one could become immortal. Katyayani was interested in getting and keeping, in conserving resources; she got what she wanted. Maitreyi willingly gave up all; for only then can one attain to that whereby all these others become pleasing or dear to us; so long as we cling to the lower, we cannot reach to the highest; the spirit of clinging must give way to renunciation; Maitreyi renounced, while Katyayani did not, as she was *still* a woman. There is a great deal of force in that word "still", represented in the text by *tarhi*, meaning "at that time." Shankara draws pointed attention to this word, thus making it clear that neither to Katyayani nor to any other woman is spiritual realisation denied for all time, but only so long as the feminine outlook persists.

Some further support for this distinction of stages in woman's

development is found in the incident of the disputation with Gargi, narrated in the third chapter of the same Upanishad. Yajnavalkya had to face a host of opponents who were out to humble him in the court of Janaka. The questions of most of them were confined to trivial and obscure details. The most penetrating questions were put by Gargi and were answered up to a certain stage, when Yajnavalkya would answer no further, but threatened Gargi that her head would fall off. We find, however, that at a later stage, Gargi returned to her questions and was answered. It is not that Gargi became more venturesome or Yajnavalkya more accommodating. There had occurred a difference in Gargi's mentality; she was no longer the proud scholar seeking to vanquish another in disputation; she had become a sober seeker of the highest truth, with the firm conviction that Yajnavalkya could answer her; he was indeed the supreme preceptor and no one could defeat him; it is in the recognition of this spirit that Yajnavalkya gives her instruction about *ākāsa* and *akshara*, the radiant energy of consciousness and the Imperishable that is its substrate.

Hindu culture then was not opposed to the attainment of even the highest by woman as woman; but it did draw a line where the outlook was still feminine. Did the Hindus then think that all men as men were eligible? Emphatically not. For irrespective of sex, there was insistence on qualities like discrimination of the eternal from the non-eternal and non-attachment to the fruits of action whether here or in hereafter. The spiritual vision is the birthright of all conscious beings; but it can be attained only at a certain stage and after certain preparatory discipline, the most important of which is renunciation. For such discipline, woman, in the average, was thought to be unfit; and in this respect she was classed with the *vaisya* and the *sudra*. In the last two cases, if we neglect the individual for the moment and look at the qualities supposed to be characteristic of the castes, we can see the reason that should have led to this classification; neither the trader nor the labourer acts without hope of gain and fear of loss; and that is a frame of mind incompatible with renunciation.

All this may be true, but why call this outlook "feminine", when it is so widespread in both sexes ? The question is pertinent, and there does seem to be an answer. A man's fancy is essentially fickle. He is more interested in acquiring than in keeping. The pleasure of the chase counts with him more than the capture. "The game for its own sake" is essentially a masculine cry. Though jealousy is common enough among men, it is looked upon as peculiarly feminine. The desire to cherish and be cherished, the desire not merely to obtain one's love but also to hold it for ever, these are more characteristic of woman than man. This broad division of characteristic traits will show that renunciation is more easy for the masculine mind than the feminine. And there seems to be a biological basis for the division of traits. The man's function in the perpetuation of the race is fleeting and momentary, while the woman's is more prolonged and more responsible; on the purly physiological plane, the man can afford to be irresponsible, not the woman; the man gives away; the woman not merely acquires but has to conserve and cherish. Those who realise this will see that there can never be an absolutely single standard for the behaviour of both men and women.

From this the transition is natural to woman as mother; and here we are faced with an almost complete transformation of what was treated earlier as the feminine outlook. We see no longer acquisitiveness or clinging, but a desire and a capacity to sacrifice, without any expectation of return. The mother loves the child because she must, not because the child will reciprocate her love. It is a case of absolute self-surrender, though it is directed only to one individual or to a small group of individuals. If no man is capable of the petty jealousies of woman, no man is capable either of her supreme self-surrender as mother. That is why man worships the supreme divinity as mother and prays for Her grace and Her intercession, with full confidence that he will not be denied these, since Her Grace does not wait upon causes and motives (avyaja-karuna-murti). This exaltation does not demand a degradation of woman in any other sphere or function; that such degradation does

exist is significant only of the depths to which we have fallen; it must be maintained, however, that to woman as mother special exaltation is due, since in her is accomplished a total revolution of what in other spheres is not unjustly called striprajna.

APPRECIATION

BY

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I have great admiration for the work done by Diwan Bahadur, and trust that you will be able to make the volume a fit memorial to the many services he has rendered.

APPRECIATION

BY

DIWAN BAHADUR SIR R. VENKATRATNAM,
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I greatly regret to have to forego the pleasure and privilege of rendering heart's message, in written word, to a nobly-led life. My very poor health puts it beyond my power to discharge this solemn duty.

IN QUEST OF THE REMOTE

BY

ASIT KUMAR HALDAR, B. A.,
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MAN is not content with a little; he always strives for more and, more. He has explored the North pole and the South pole, attempted to reach the summit of the Himalayas at the cost of his life, and, by inventing the aeroplane has been able to explore the sky. His efforts even to send news and pictures by wireless have been successful. But how much has he known of the mysteries of his own existence? He has for ever remained far away from them, for he has no time to look within himself. He constantly goes on trying to achieve the impossible, ever ambitious to defeat previous records.

This body that we possess has its many needs, wants and desires. This material body must have a house to live in comfortably, with every kind of equipment to boot. We cannot forget about this body even for a moment. Thus we can never take our minds above and beyond these bodily needs in search of the remote. We are constantly witnessing the facts that we exist, play our small drama on the stage and die. But still we never pause to think what great *leela* (play) is going on behind these casual happenings, and whose *leela* it is. This *leela* goes on at the wish of the Creator; if we doubt this, we have to doubt ourselves and deny all existence. According to the religious texts like the *Bible*, the *Koran* or the *Gita*, as man advances on the path of spiritual culture, he can acquire direct realization of the existence of the Creator. We shall discuss here man's spiritual vision of the mysteries of life; of course we do not know how far we shall succeed.

Great philosophers and scientists like Einstein, Minkowski, James Jeans, Max Planck, Eddington and Whitehead have recently given us certain truths about the universe. Our ancient sages also

discussed these matters in the Upanishads, Vedas, etc., and if we compare the conclusions arrived at by the seers of the past and the present, we shall find that though they have gone by different paths, they have reached the same goal. Up to now the European scientists were materialists; now they have become intellectualists, that is, they have learnt to view the world intellectually. It is because I have my 'mind' that the world exists for me. Comparisons of objects are constantly going on in my mind; that is why I can perceive the difference between bigness and smallness, warmth and cold, light and darkness. Thus they have accepted the view that the world exists because mind exists. But once man can imagine a world without his own existence, he will have to admit that it would go on in spite of the fact that there is no human mind in it to make comparative estimates. So we see that though man possesses great mental powers, he is so bound down on the other hand by limitations set by the mind itself, that he cannot think of or understand anything beyond it.

Man's egoism has increased so much on account of his possessing intellectual powers superior to other animals, that, as long as he cannot perceive the creation of the universe with his own mind, it is not a reality to him. Now that he has learnt about the geological epochs and knows that although there were no human beings in those days, the world went on as usual (just as it is going on now and will do in future), why does he not reject that knowledge as false ? If we think that the only criterion of the Almighty is what man with his limited intellectual powers can bring forth, do we not underestimate Him considerably ?

Now when we turn to think what this mind is, our wonder will grow more and more. The mind gives man his capacity to think. Man's power to think is limited by his bodily capacities, in the absence of which his mind could not exist. That is why man forgets about his coming into the world and remains absorbed only in the thoughts of leaving it. The words 'birth' and 'death' exist in all languages, but as far as the state before birth is concerned, man is content with leaving it in the dead past, his only concern being the future.

Thoughts of what will happen after death entirely occupy his mind, thoughts of the future of his children, of that last dreadful day, of the spirit-world. The question of reincarnation also looms large in his mind.

The materialistic scientists long ago recognised the existence of living matter long before the advent of man or even animal. They have gradually advanced even beyond this in their intellectualism and discovered life in what we call dead matter, passing on finally to the atom, electron and proton, where their discoveries have been checkmated. Astronomers with the help of telescopes have discovered the existence of nebulae far beyond where our ordinary vision can not reach; they have found out only that these are balls of fire, but also that some of them are so far away that it takes millions of years for their rays to reach the earth, and that each nebula is made up of millions of stars or their materials. But these conclusions are yet far from definite and it is doubtful whether they will ever be so. Here also Homo Sapiens has been defeated; his knowledge of the universe is not at all complete. Even if he magnifies his power of vision indefinitely, he will still find that the subtler mysteries of the cosmos baffle his understanding. The real reason is that man has not created the universe; and the being of Him who is the real Creator is not limited by the senses like that of man. This has been said by our ancient sages long ago: "He is coarser than the coarse and finer than the fine, that is, He is intangible, for He has not material being like ours."

Man, with his feet on the earth, sees it flat, but his intellect tells him it is not so; similarly, he finds the sky arched, although the comprehension of its infinite form is quite beyond him. Then again he sees the sun, moon and stars as little spots in the sky, compared to which this earth below seems boundless. Still with his knowledge and wisdom he is aware that the earth is bigger than the moon and much smaller than the sun. Man's vision is constantly deceiving him, as there is a limit to the capacity of his visual mechanism. But in order to make an accurate investigation of anything, one needs not only vision but also the mind and its knowledge and wisdom.

However much man may boast of his science and knowledge, his capacity is limited, and his possibilities of unveiling the mysteries of the universe are still very remote. But with the development of his mind his thinking capacity gradually increases and carries him forward towards the knowledge of truth; his material being can no longer hold him inert and feeble.

We can prove in many ways the imperfection of man's visual mechanism. One of these is known to everyone who has passed the age of forty. Then again, if we dip a straight stick into water, it will look crooked though we know it is actually not so. The scientist will ascribe this to refraction; but 'refraction' is only a term invented by him to explain this strange phenomenon of nature, and, in point of fact, man's vision is powerless here. There are many animals in the water which can see things above its surface; but man had to invent an instrument, the periscope, to achieve this. Scientists say that birds can see distant objects nearer and magnified; that is the reason why after flying very high up, when they come back to perch on the branch of a tree, they can see it easily. But man has had to invent the telescope for this purpose. If one holds a red object before a cow, it becomes frightened; does the red appear actually so to the cow? This, though a trifling matter, deserves investigation. We think that the sense of colour in animals is not quite similar to that in man; certain colours can be caught by their eyes, whereas others do not have the same reaction to them as to a human being. Do animals see the world the same as man sees it through his eyes? No. The way a lizard sees things from its place on the wall or a fly on account of the numerous reflections on its eyes, is not known to man.

Man's smell is also inferior to that of many animals. Animals like tiger, deer, dog, etc., know their way by smell and can smell food from a long distance. But though man is a much superior being, his smell is almost nothing as compared to this. Man cannot breathe in water as some animals do. Then again he cannot hear distant sounds; he has had to invent various wired and wireless instruments for this purpose. Sound has been called 'brahma', and

a sound once started, never ceases at any point of its progress. If we throw a stone into a big tank, it gives rise to a series of circular waves which grow bigger and bigger and gradually recede out of sight to the edge of the tank; just so, scientists hold, a sound-wave once originated, moves farther and farther within the infinite universe till it is lost to our ears, but it does not cease nevertheless. This particular sound becomes mingled with innumerable other sounds, and is no longer audible to us. Man's power of hearing is also thus very small.

In physical strength, man is nowhere as compared to many other animals; still, because he possesses speech and reason, he proclaims his supremacy and sees the world in his own standard. By dint of his intellectual ability he accomplishes things which would otherwise be quite beyond his power and invents weapons to kill animals which are much superior to him in strength. He has his aeroplane to fly up in the sky; but there too he finds a limit to his achievement, for if he goes very high up, his state is just the same as that of a small fish in deep water.

Thus, when we reflect on all these things one by one, we feel how much greater is the glory of the universe than what we can perceive with our limited capacity, and how very little of it we can understand or realize. The world we live in remains unknown to us; everything we say about its beginning and end is nothing more than speculation. *Mayavada* (doctrine of *maya* or illusion), dualism, monotheism—all these appear as pet phrases of the philosopher revelling in his dialectics. We cannot even do such a small thing as throwing with accurate aim the marble with which the little boy is playing; even for this, regular practice is necessary.

When we are born, we are just inert masses with life; we cannot walk, speak or think, these we have got to learn gradually. Psychologists say that it is a considerable time after a man is born that his mind begins to grow and develop slowly; this is known as the descent of mind. So we see that man can know the world with his intellectualism only after the descent of his mind.

Thus he is limited on all sides, whereas there are no limits anywhere in the realm of the Creator.

Our bodies are made of dust and we are enclosed within the tangible limits of this earth. The vast sky around us we call *bhuma* or the infinite. Only an insignificant part of the universe we can see and feel; the *bhuma* is both imperceptible and intangible to us. our own world is full, whereas the real world is empty. But these two are held by the same power, as set forth in the Upanishads by the ancient sages; in their conception this dualism is like the separation of the *Purusha* and *Prakriti* into two as manifestation of the one in two different forms. It was our sages of old who first brought any ordered thought on this complicated subject. The many has originated from the contact of the two, the positive and the negative, coming out of the one. It is easy to see this in the field of electricity. Both the positive and the negative currents are powerless and non-existent in the absence of each other. Again, when an atom is further divided into electrons, then also we find the evidence of these two forces. One is dynamic, the other static, one moves in a straight line, the other moves in a circle. In this way the force of the whole universe is working within the electrons. The space which seems void to us is full throughout of these electrons, as scientists now have found out. If there were only one of these forces, there could be no life of any kind on this earth. In the presence of the positive alone, it would be concrete throughout, the sky would be stuffed all over and no animal would be able to breathe or move about. On the other hand, if it were all negative and abstract, there would only be wind blowing and there would not be any firm base to stand or walk on or live in as in this earth. Thus we see that just as we need the word 'full' or 'there is', so also we equally need the word 'empty', that is, 'there is not'. We can understand what it is to be without 'there is' only because we know 'there is not'; we can appreciate light fully because there is darkness, and the appreciation of the one in the absence of the other would be imperfect. Here also man's judgment is only comparative, hence limited.

In the myths and legends of different countries, there are many speculations as to whether man and other animals are born again after their death, and whether man comes back as man and beast as beast. But even to this day no definite conclusion on this point has been reached. A bubble comes up to the surface of water and vanishes at once, at the very next moment another appears; can any one swear that it is the first bubble which came up again as the second one? Is not the question of man's mortal existence exactly similar? Who can say that those who are being born constantly have had previous births and are again coming back to their mother's womb for rebirth? If we admit that at first there was only Manu or Adam, the question will at once arise, whence did the persons subsequently born come?

Man always tries to judge things in terms of cause and effect, hence such difficulties arise. If we could admit that our wisdom has its limits, then we would be able to know things as they actually are without troubling ourselves about cause and effect, bowing down our head before the Almighty. It is by our wisdom that we can comprehend the limits of our wisdom, and knowledge is the supreme and first knowledge.

Man is always craving for the pleasures afforded by his senses, his sight, touch, smell etc., and he cannot go beyond them. But outside his sense-perception, there is a unique knowledge, of which his comprehension is incomplete. This he must realize, with the help of his knowledge and his science. By believing in certain things blindly, he can perhaps live up to his conventional religion, but he cannot satisfy his thirst for the real knowledge.

MESSAGE

BY

RAO BAHADUR C. B. RAMA RAO, B. A., M. D.,
Retired Civil Surgeon, Bangalore.

I owe it to D. B. Har Bilas Sarda's kindness and his public services to add my humble quota of praise for the disinterested services he has rendered in the cause of the uplift of our womanhood.

The conflict of religions has lowered the sanctity of the marriage tie and introduced into our country many difficulties in maintaining the ancient Hindu ideals. The life of a nation, as in an individual, is ever changing. To conform ourselves to the altered social environments and political forces means a constant adjustment of our customs to those of our people embracing alien faiths. By the removal of the restraints imposed by our ancient law-makers the faith in the old order of things has disintegrated and a freer play to the individual animal instincts has become more and more manifest. Since the household is an essential element in the social structure, marriage is compulsory with most of us.

The secret of man's success in various departments really—acknowledged or not—is due to the fine, subtle, almost elusive influence of the *shakti* of woman—her quality as mother and wife.

Marriage has therefore to be rescued from the tyrannies imposed by so called society, and marriage made a relationship where true human love and affection play their part in adaptation to the call of the Time spirit.

May the noble example set by our great social-leader of Rajputana inspire more and more of our younger public workers to keep his ideals ever fresh!

CHILD MARRIAGE AND THE AGE OF CONSENT

BY

PROFESSOR GURMUKH NIHAL SINGH, M. Sc. (LONDON),
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DIWAN Bahadur Har Bilas Sarda has rendered varied services to Indian society through his writings and public work but it will be readily agreed that his greatest service has been in connection with the enactment of the Child Marriage Restraint Act, 1929, better known as the Sarda Act. Opinion is no doubt divided in this country as to whether such evils as child marriage can be eradicated through legislation and also as to whether the legislature established and controlled by an alien power is justified in interfering with old customs and social rites which are supposed to have religious sanction behind them. There are also others who take particular delight in dwelling upon the deficiencies of the Sarda Act and upon the fact that child marriages still continue to take place in this unfortunate land in considerable numbers. But, none-the-less, it cannot be denied that the Sarda Act is a great landmark in social legislation in India and bears testimony to the genuine humanity of its author and to his ceaseless efforts in the cause of the advancement of Indian women and society.

The position of women in India is no doubt gradually improving, but they are still suffering from many disabilities, not the least galling of which is child marriage, which has far reaching and harmful effects upon their own well-being and upon the well-being and progress of the whole nation. Child marriage stops the mental and physical growth of women and makes them permanent physical and nervous wrecks. It has ruined the health and happiness of many a promising girl and it has often resulted in terrible tragedies. A number of horrible cases have been recorded "in which child-wives between the ages of ten and twelve have been either done to death,

or crippled, or paralysed by their husbands in exercise of their marital rights". And there are thousands of other cases in which child marriage has condemned literally babies in arms to life-long widowhood. In this connection figures given in the decennial censuses are very revealing. The figures for 1931 are abnormal owing to the rush of child marriages that took place during the period which elapsed between the passing of the Sarda Act in September 1929 and its coming into force on April 1, 1930. I, therefore, give the figures for 1921. In that year there were "612 Hindu widows who were babies not even 12 months old, 498 between 1 and 2 years, 1,280 between 2 and 3 years, 2,863 between 3 and 4 years and 6,758 who were between 4 and 5 years of age, making a total of 12,016 widows under 5 years of age. The number of Hindu widows between 5 and 10 years of age was 85,580 and those between 10 and 15 years, 2,33,533. The total number of Hindu widows under 10 was 97,596 and under 15 was 3,31,793 ".

The effects of child marriage on the future of the race are also most deplorable as can easily be imagined. It has condemned innocent children from their very birth to a weak, unhealthy and unhappy existence. Whatever unscientific, orthodox men may say, child marriage is a sin against nature and a crime against humanity and it will for ever redound to the credit of Diwan Bahadur Har Bilas Sarda to have been the first person in British India to take practical steps for the uprooting of such a terrible curse, the extent of which is absurdly underestimated by educated men. A few figures will give an idea of the prevalence of the evil. In 1921—the figures for 1931 are abnormal for the reason already stated—over 11 per cent of the Hindu women were supposed to lead a married life when they were below 10 years of age, and the percentage of married women of less than 15 years of age was nearly 44.

II

It is no doubt true that opinion is divided in India on the question as to how far, if at all, legislation can remedy such evils as child marriage. It is unfortunately a fact that social legislation far

in advance of public opinion is apt to prove almost a dead letter, as it has happened, for instance, in the case of Widow Remarriage Act, 1856. But opponents of social legislation forget that such legislation has a very important effect upon public opinion itself. It serves to arouse popular conscience and gradually to bring people to its side. Social legislation if followed by a vigorous popular propaganda and by vigilant and careful action under it is likely to achieve its purpose to a very great extent though it may not succeed in putting an end to the evil at once or altogether even after strict enforcement over a long period. Which penal statute has after all ever succeeded in stopping altogether the particular crime it was enacted to prevent? Even death penalty has not got rid of murder or treason in any country. It is, therefore, idle to expect quick or cent per cent results from such laws as the Child Marriage Restraint Act, 1929—all that can be expected is that its existence on the Statute Book is not ignored by the people and that it should be ordinarily observed.

Another point which is generally overlooked by the opponents of such social evils as the Sarda Act is that all social legislation is not of one kind and what is true of a measure like the Widow Remarriage Act, 1856, need not be true of an Act of a very different type—the Sarda Act, 1929. The Widow Remarriage Act is not a penal law at all; it is a purely enabling statute. Its object was to make the remarriage of a widow legal and not to force widows to remarry if they did not wish to do so. The Sarda Act is a preventive and a penal law—it makes the marriage of persons below the specified age (eighteen in the case of males and fourteen in the case of females) a penal offence and it prescribes penalties for those who arrange or perform such marriages. It belongs to the same class as the law penalising the performance of Suttee and can be made as effective if it is properly enforced and the penalties prescribed under it are made deterrent enough. If, therefore, the Sarda Act is not being effectively enforced, it is not the fault of its author—nor does it mean that legislation cannot achieve the end in view. It only means that the penal provisions require strengthening and being more rigorously enforced and that more vigorous propaganda

is necessary to enlist support to the cause. Of course, it is also true that for final and permanent success spread of education and enlightenment, especially among women, is essential; but, if the Sarda Act is suitably amended and adequately enforced, child marriages in India will become a thing of the past. A few suggestions are made at the end for amending the Sarda Act and for enforcing it more effectively so that the object Diwan Bahadur Har Bilas Sarda had in view, may be achieved. In the meantime, however, it is necessary to consider what has been regarded by some as an alternative method of achieving more or less the same purpose.

III

Before the coming into force of the Child Marriage Restraint Act, 1929, relief from the evil effects of child marriage could only be sought, and that to a very partial extent, under the provisions of the Indian Penal Code, 1860, amended by the two Age of Consent Acts of 1891 and 1925.

Hindu Shastras and Muslim sacred books had no doubt prohibited the consummation of marriage before the girl had attained puberty, but pre-puberty cohabitation was not made an offence in India till the passing of the Indian Penal Code in 1860. For the first time the Indian Penal Code made it an offence for a husband to consummate marriage when his wife was below ten years of age, punishable as rape with punishment which might extend to transportation for life. This was however a remedy too heroic to be applied, except in exceptional and cruel cases. Moreover, it was felt that the minimum age prescribed was too low. A number of terrible cases drew the attention of the people to the deficiencies of the law and to the need of urgent reform. A Parsi publicist, Mr. B. M. Malabari, took up the cause, agitated for raising the age of Consent to twelve years, went to England for the purpose and succeeded in pursuading the Government to introduce the Age of Consent Bill in 1891 "to protect female children from immature prostitution and from premature cohabitation", as was stated by Sir Andrew Scoble, who introduced the Bill in the Indian Legislative

Council. In spite of orthodox opposition and agitation the Bill became law in 1891.

Efforts were made to raise the Age of Consent in 1922, when Rai Bahadur Bakshi Sohan Lal introduced a bill in the Indian Legislative Assembly for the purpose, and again, when Dr. Hari Singh Gour had introduced another Bill in that connection, but the measures did not secure the support of the Government and failed. However, in 1925, the Government itself introduced a bill fixing the age of Consent at fourteen in extra-marital cases and thirteen in marital cases, which was passed. The increase in the Age of Consent in 1925 in marital cases was very small and was followed by a differentiation in punishment in cases of cohabitation with girls below twelve and with girls between the ages of twelve and thirteen. In the former case the punishment is transportation for life or imprisonment which may extend to ten years and in the latter case it is punishment which may extend to two years only.

The question of increasing the Age of Consent was again raised by Hari Singh Gour in 1927 in the Indian Legislative Assembly when he introduced a new bill purporting to raise the Age of Consent in marital cases to 14 and in extra-marital cases to 16; but the bill was not pressed in view of the announcement by the Government that the whole question required comprehensive consideration by a strong committee, which the Government had decided to appoint. The Age of Consent Committee was appointed on June 25th, 1928, with Sir Moropant Joshi as its chairman and which submitted its report in 1929.

The Committee came to the conclusion that the Age of Consent Acts had proved ineffective in dealing with cases of marital misbehaviour owing to the ignorance of the law, the difficulty of ascertaining the age of girls, lack of registration of marriages, the private nature of the offence and the reluctance of the wife or her parents to complain. Indeed, it is obvious, that the Age of Consent law cannot be effective in dealing with cases of marital misbehaviour—it can only deal with cases outside marriage, for which

purpose also the law requires to be amended and strengthened. All advanced and sound opinion will endorse the recommendation of the Age of Consent Committee that the Age of Consent should be raised in extra-marital cases to eighteen, although a distinction may be made in awarding punishment between the cases of misbehaviour with girls below fifteen and those between the ages of fifteen and eighteen years—and that the law be rigorously enforced. So far as cases of marital misbehaviour are concerned they can be effectively dealt with only under a Child Marriage Restraint Act prohibiting child marriages, laying down the minimum age of marriage for both boys and girls, prescribing deterrent punishments and enforcing them rigorously. Such a law has been passed through the initiative of Diwan Bahadur Har Bilas Sarda for the first time in British India in 1929. It came into force on April 1, 1930.

IV

The Sarda Act has thus been in force for just over six and a half years and although it is yet too early to pass a final judgement as to its success or failure, it has certainly become clear that it needs to be both amended and supplemented. In fact work of various types must be done before the problem of child marriage is satisfactorily solved in India.

1. To begin with, it is essential that the machinery for registration of births must be greatly improved and efforts must be made to register every birth in both urban and rural areas. Provision should also be made for entering the name of the child in the birth register within three months of the birth; and registration of births and names should be strictly enforced by means of heavy penalties and propaganda. Without such registration, it is exceedingly difficult to enforce either an Age of Consent law or a Child Marriage Restraint Act.

2. Registration of marriages is equally necessary for effectively dealing with the problems of child marriage and of marital and extra-marital misbehaviour.

3. Women's origanisations should be formed throughout the

country to broadcast (i) the knowledge of the law relating to child marriages and the Age of Consent; (ii) the evil effects on the girls and on the future of the race of early cohabitation; and (iii) the desirability of bringing offenders to book. The women's organisations must take up the work of enforcing the law by launching prosecutions in addition to doing propaganda work on the lines suggested in the previous sentence. Specific provision should be made by amending Section 11 (1) of the Child Marriage Restraint Act, 1929, for exempting registered women's organisations from executing bonds or depositing money before admitting their complaints under the Act. Full facilities should be given to women's organisations to report cases of infringement of the law relating to child marriages and the Age of Consent.

4. The penalties prescribed for the infringement of the law against child marriage must be made heavier and deterrent. If any proof of this were necessary it is furnished by the experience under a similar law in the Baroda State. The Baroda Infant marriages Prevention Act was passed in 1904, fixing the minimum age of marriage at fourteen for girls and sixteen for boys, although exceptions were made in special cases for girls between the ages of nine and twelve and in the case of Kadwa Kunbis for girls above six years of age. However, till 1930 particularly, the law was observed more in the breach in spite of a large number of prosecutions every year. "It cannot be doubted, it is said, that the penal provisions were wholly ineffective, and the people looked upon the light fines imposed as only an added item to their marriage budget." In 1928 the Act of 1904 was amended and the penalties were made heavier but still not deterrent. It is clear that the Sarda Act will not succeed in preventing child marriages until the penalties are made really deterrent.

The penalties prescribed under the Sarda Act may be divided into two categories—(i) for males contracting marriages with girls below fourteen; and (ii) for the guardians who arrange child marriages and for those who perform, conduct or direct child marriages.

No penalties are prescribed for males contracting child marriages if they are minor; for those above eighteen but below twentyone, the penalty is a fine which may extend to Rs. 1,000; and for those above twentyone years of age the penalty is simple imprisonment up to one month or fine up to Rs. 1,000 or both.

The same penalty as for males above twentyone years of age who contract child marriages is provided for parents or guardians of minors who arrange child marriages "provided that no woman shall be punishable with imprisonment" and also for those "who perform, conduct or direct any child marriage."

These penalties are not adequate, especially when it is borne in mind that the object is to eradicate an evil which has been existing for centuries and possesses in the eyes of the people religious sanction. The Age of Consent Committee did not go into the question, but was of the opinion that fine alone without imprisonment would not be effective although it was against the declaration of marriages in contravention of the Child Marriage Restraint Act as void.

It is true that marriage is regarded by the Hindus as a sacrament though that is not the case with the Muslims, and in Baroda the law does declare a marriage with a girl below eight years of age as void. None-the-less it will not be wise nor necessary to amend the law to declare the marriages contracted in contravention of the Child Marriage Restraint Act as void. The object can be achieved by making the penalties for the breach of the marriage law deterrent.

It appears to me that all males above the age of eighteen, who contract child marriages, should be presumed to be responsible for their action unless proved otherwise and they should be punished severely—those below twentyone years of age should be punishable with imprisonment which may extend to six months with or without fine not exceeding Rs. 500; and those above twentyone years of age with imprisonment which may extend to one year with or without fine up to Rs. 1,000. Parents and guardians of minors arranging child marriages and those who perform, conduct or direct any child

marriage shall also be punishable with imprisonment which may extend to one year with or without fine not exceeding Rs. 1,000.

If the Sarda Act is amended on these lines and arrangements are made for registration of births and marriages and for propaganda and enforcement of the amended law as suggested above, child marriages can become a thing of the past and one big, ugly blot removed from the fair face of Mother Ind. Then the time will come to raise the minimum age of marriage for girls to sixteen years as medical opinion requires. Let us hope that Diwan Bahadur Har Bilas Sarda will be spared to us yet for many a year, to work for the amendment of the Child Marriage Restraint Act, 1929, and for pressing for the other arrangements that are necessary for its effective enforcement.

APPRECIATION

BY

MAJOR RANJIT SINGH,
Allahabad.

IN my humble opinion, Diwan Bahadur Har Bilas Sarda will go down to posterity as having laid the keystone of the great arch of our Social Reform, as I do consider that child marriages in our country have been chiefly responsible for our having fallen so low all round.

THE WIDOW'S PLIGHT

BY

MRS. D. N. MITRA,

Jhora, Takda, Darjeeling District.

TO-DAY, when the world is in evolution, when all India is in a state of transition, the women of India also are moving fast.

They have become the cynosure of all eyes. It has been a hard struggle for them to come out into the sunshine through the Purdah; to drop the heavy anklets from their feet, to walk the pace with men. They had been for generations past so used to seclusion.

The all-pervading socialist spirit to-day has aroused a feeling of freedom, of equality in their hearts too, but still their burdens are heavy, their wants many. India is poor—but, she might be happy if some of her social wants were attended to.

Many have written on the deplorable state into which the widow in a Hindu joint family falls. The law is blind to her very existence. We have not space here to go into legal details, but it is well known generally that the funeral pyre of her husband was the best place for the widow, not only for her heart's sake, but for the maintenance of her body thereafter. It was not only the desire for chastity which led the law-makers to coerce the young widow to lose herself with her lost husband, but it was a case of "Who should bear her burden"; for, the law gave every thing that was hers during his lifetime to the "*pinda adhikaris*." She was not required on earth any longer.

An instance from life will suffice:—It was a village in Bengal. She was twelve—it was before the humanitarian Sarda Act took effect—and was married in November. A happy young bride, bejewelled and enshrouded in her scarlet sari, with a life of love and hope before her. Being still young she was returned to her parents after the ceremony. During the Christmas holidays her young

husband came to see her and take her away, if allowed. Being an inauspicious month—*Paush*—she was not sent. 'T was spring and *Shripanchami*—he came again. There was great feasting and all the neighbourhood had been invited. She had brought her new jewels and clothes. He had scarcely seen her ere this. There was ecstasy in both their young hearts. She was to return to his home with him in all her bridal splendour.

The evening lamp was lit; coyly dressed in her best with the vermillion resplendent on her forehead, she was waiting shyly in the room. He came in, said he—he wanted to lie down, he had a terrible headache. With small soft hands she touched his forehead, it was in a heat of fever. She took his hands in hers, they were burning. She said, "You're in a fever." He smiled back, "'Tis nothing, 'Tis the quotidian of love." "No", she shyly told him, "'Tis hotter—I'd better call mother." His temperature rose—the next day he was sent home without his bride—on the third he died of suppressed small-pox.

His people since have never enquired of her—said she was inauspicious. Her father had died—her mother is dying of a broken heart—her brothers do not want her—she is 23 now. What is to become of her? Without any assets of experience or education, she can but reduce herself to the position of a menial maidservant in any relation's house or worse still to the shameful lures of the young men around.

Widow remarriage among the higher castes is still a baneful idea to most, and a pittance from her husband's estate is out of the question. "*Narayan*" she wails, "Why did I not burn to ashes on his pyre?"

We still require to modify our weird customs, to take a more sensible view of things social.

India needs laws to regulate these social evils—to wipe away so many tear-stains—to rebuild many a shattered dream—to realise herself in her womanhood—to build up a freer, a stronger nation.

Diwan Bahadur Har Bilas Sarda has been a tower of strength to us, a leader of woman's rights—we wish him many more years of useful life among us on this his seventieth birth-day.

INFANT MORTALITY IN INDIA

BY

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IN order to grasp the true significance of the Sarda Act, it is necessary first to consider in detail the facts and figures of infant and maternal mortality and child-widows in India. Then only can the importance of the Act for the building of a greater India be realised. It is too early yet to obtain results showing diminution of infant mortality and the number of child widows from the operations of this Act, but at least the seeds of such diminution have been sown today and we may confidently hope that years to come will amply fulfill our expectations.

The average infant mortality in India for the period 1912-1929 was 196·2 per thousand. The rates for towns were naturally much higher than those for rural areas. For the period 1925-1929, there was an average rate for Bombay, of 319, for Calcutta of 314, and for Madras of 270. In Bombay, of which some details are available, families living in one room showed an infant mortality rate of of 487, in two rooms 368, in three rooms of 297, and in four rooms 185. The later figures for infant mortality are 181 per 1,000 in 1930, 169 in 1932 and for 1933 the figure is between these limits. Thus, nearly 17 lakhs of children under one year of age die every year. When girls are burdened with motherhood at an age when they are physically unfit to bear its heavy responsibilities, part of this heavy infant mortality must be due to early marriages.

Another serious consequence of early marriages is the large amount of maternal mortality. The accompanying comparative statement of maternal mortality in India and some progressive countries of the world will give some idea of the extent of the harm done to India by the deaths of mothers in child-birth.

MATERNAL MORTALITY FOR 1000 BIRTHS.

Holland	2·4
France	2·5
Sweden	2·6
Denmark	2·6
Norway	2 8
Italy	2·8
Japan	2·8
Finland	3·1
England	4·0
Switzerland	4·4
America	8·3
Madras Presidency (in 16 Municipalities)	15·4
Madras City	16·5
Sir J. Megaw's figure	24·5

The significance of these high figures for India may be indicated in another way. At the 1931 census, an associated inquiry into the fertility of women in India was carried out and gave 4·2 live children for every mother. Assuming, therefore, on this basis that the women are likely to be exposed to the risk of undergoing maternity at least four times, it is clear that if Sir John Megaw's estimate (24·5) be approximately correct, about a hundred women out of a thousand lay down their lives in child-birth. Sir John Megaw's estimate is that about 200,000 women die every year from maternal causes. When it is considered that every maternal death is bound to have a greater repercussion on home life than the death of any other member of the family, then it will be realised what disastrous consequences this terrible slaughter of 200,000 mothers must be having on the national life of the country. Child-marriage is largely responsible for this heart-rending spectacle.

Child marriage is the indirect cause of the above mentioned tragedies, namely the deaths of seventeen lakhs of babies and two lakhs of mothers. But the evil which can be directly traced to child

marriage is the incredible number of young widows. The life of a widow is none too happy in our country. So it will be seen how much misery was being caused by the custom of child-marriage. The accompanying table will show the extent of the evil.

Age Group	Actual Number of Widows
0—1	1,515
1—2	1,785
2—3	3,485
3—4	9,076
4—5	15,019
5—10	1,05,482
10—15	1,85,339

The death of seventeen lakhs of babies, two lakhs of mothers and the existence of a large number of young widows, condemned to live a life of misery, all these evils are directly or indirectly due to the custom of the child-marriage. Diwan Bahadur Har Bilas Sarda has given an instrument in the Child Marriage Restraint Act which could be made use of to prevent all the three evils. Unfortunately, public opinion is not vigilant enough to see that the provisions of the Act are faithfully carried out. The success of any kind of social legislation depends upon how far the persons for whose benefit it is meant respond to it and it was hardly expected that our society where social customs are mixed up with religion will catch the spirit of the Act. But, in any case, the Sarda Act has paved the path of success for future social legislation of like nature.

WE ARE BLIND

BY

PROF. S. S. L. CHORDIA, M. A.,

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Deep gloom enfolds our dreaming souls for want of light,
Brother : much have we lost for we have lost our sight !
What of this blindness cast upon us ? Is it fair ?
Does it spell peace or find we faith in Godhead there ?
Denied of vision, brother, life is as the bow
Shorn of its splendid, myriad-coloured magic glow.
The sun-rise, moon-rise, and the glorious stellar space
But they have no delight for us flung from His Grace
How beautiful, O God, is all this lovely world ?
But not for us the charm of flowers, or dew empearled;
Nature's book is sealed to us, blind folk, and printed page
Casts no enchantment on our souls, God, as we gaze,
In space, and scan life's never-ending sunless ways.
Deep gloom enfolds our dreaming souls for want of light,
Brother : much have we lost for we have lost our sight.

" God builds the nest of the blind bird ", is it not said.
Will he not guide you right through death, doom and dread ?
Homer, the lord of language, in life's mazy ways,
With darkened vision, wandered long in ancient days.
Chanting, in perfect speech, of courage deep in man,
To triumph over resistless fate within his measured span.
Amid the hyacinth gardens by a soft blue sea,
Immortal Sappho voiced her rapturous gloom and glee,
Till love of Phaon burnt her heart, quenched her eyes,
And then she sang no more : thus ended her high emprise.
Milton, the supreme master of the Epic song,

Touched not his harp for years to quell his country's wrong,
Was of yore. In the deepest dark before the dawn
He faltered not, nor feared, then light to him was shown.
Soordas, the passion-shattered bard, bereft of light,
Lived in realms of silence, groping in the night,
Soul's night, till God in sweet compassion lit a star
In heaven, and made his darkness radiant from afar
Blind we are, no, not they, who kindled dreams divine,
With midnight in their hearts, and beauty, brother mine.
" God builds the nest of the blind bird " is it not said?
Will he not guide you right through death, doom and dread.

Deep gloom enfolds our dreaming souls for want of light,
Brother: much have we lost for we have lost our sight.
Hidden within our hearts we bear life's garnering
The silent wrongs of fate, relentless journeying
Away from all that golden youth held dear, the blight
Of aspirations unfulfilled; the sting, the slight
Of longing felt, of love requited not, and years
With friendship unillumined, but, Lord, shed we no tears;
What Moses saw on Horeb's Mount, transfused with trust,
We hope to see when life's sad pageant ends in dust.
Kindling the lamp of God's love down the steep road
Of darkness we go ever longing for the blest abode,
Where purged of all our sordid nature's boast and pride
We will merge our lesser lights in Light thus sanctified.
Deep gloom enfolds our dreaming souls for want of light,
Brother: much have we lost for we have lost our sight.

SOCIAL LEGISLATION AND PUBLIC OPINION IN INDIA

BY

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SOCIAL legislation tends to modify or alter details of social life which need immediate changes to fit in with the change of time. Our moral ideas and spiritual values are transformed as a result of changes in social economy. Primitive laws seem unacceptable to modern society; our ideas of sanitation have changed radically and unrecognisably since the discoveries of Pasteur and Lister. Society itself has gone on changing from the simple communism of primitive days to the extreme individualism of the 19th century and to the complicated communistic ideal of recent times. Some of these changes happened imperceptibly; some demanded blood-shed; others germinated in the brains of far-sighted men and either lingered long or withered in an inhospitable soil. Yet, taking all things together, the prophets of old, the seers who saw visions, and the dreamers who dreamed of a better world might well be proud of the facts accomplished through the centuries.

But while changes in other spheres of life such as government, education and the material arts have come rather speedily, our social structure seems either too unwieldy or too much encrusted with the accretions of other days to yield to change so rapidly. Human beings are as a rule very conservative, and left to themselves, men are content to live like animals and behave like their less civilised forbears. They would not reason out changes or welcome them. The general feeling is that, as long as the present system of society does not injure them, changes are unnecessary if not subversive. That must be the reason why political development in any country is the tribute paid to discontented agitators and persistent reformers; to those few who will never let things be. To

them we owe progress; fanatics and lunatics of their time, but men who saw farther than any of their age. Such are Rousseau, Karl Marx and Lenin, inspired men who saw beyond the setting sun the red glow of the new dawn.

Yet, it is a fact that all countries cannot have their Lenins and Rousseaus to lead them to reason and hold aloft the torch of progress. But every country does produce sometime or other its revolutionary thinkers, its Messiahs. In India, however, the genius for political leadership is substantially limited by political subordination. But in social matters we have had leaders, men with the real revolutionary outlook. Raja Ram Mohan Roy, pleading for equal opportunities and equal rights for men and women, or Ishwar Chunder Vidyasagar quoting voluminous pages of Sanskrit texts to prove the validity of widow re-marriage, may not seem extra-ordinary figures now. Yet, if we would only remember that they lived a century ago in a society which was not only superstition-ridden, but would cling to any frail text that they could get hold of to justify the ugly features of a decadent society, we can imagine at least some of the difficulties these pioneers had to face in their attempts to reform society. And the tragic realisation is rendered more poignant when we know that today, a century later, society has not advanced very much farther than where it was before. Widow remarriage aid societies have to be formed and organised; widow remarriage is still an important news item, and women are still clamouring for equal chances of education and opportunities for service. These facts bring us to the fundamental problem before us, namely, how far social legislation can be effected without adequate backing by public opinion.

Looking back we find that the first significant attempt to introduce social legislation was the Regulation of 1829 abolishing 'Sati'. Twentyseven years later, the Widow Re-marriage Act was passed in 1856. Since then we have had various minor Acts modifying the Hindu legal and social system, the last important one being the Child-Marriage Restraint Act of 1929. The Regulation abolishing 'Sati' was not a legislative enactment, it was social

legislation in the sense that it relentlessly aimed at putting down the inhuman custom of burning widows on the funeral pyre of their husbands. The vigilance demanded of the Government in those days for the enforcement of the Regulation against popular opposition was adequately rewarded in the gradual disappearance of one of the ugly features of Hindu society. The Widow Re-marriage Act, preceded as it was by propaganda, also remained ineffective as the hold of tradition on popular imagination was much stronger, was much more than what it is now. Although widow remarriage is legalised, it is not at all common. To the popular mind widowhood and remarriage are still irreconcilable. Yet it is something to have remarriage legalised.

Seventy years afterwards, in our central representative Assembly the question of legislation to prevent child marriage was taken up on the initiative of a private member, Rai Saheb (now Diwan Bahadur) Har Bilas Sarda, and a law was passed after a great deal of unnecessary delay. In the meantime, the Age of Consent Committee's findings and the mass of evidence placed before it proved beyond doubt the urgent need for state intervention in preventing child marriages; for, medical opinion was unanimous that the appalling rate of maternal and infant mortality was due among other factors, to early motherhood. Thus, for the first time, an important piece of social legislation was subjected to the opinion of the public, as represented in the Legislative Assembly. And the draft Bill,—not in the least revolutionary by even moderate standards,—was modified and amended to such an extent that it was at last acceptable to the majority in the Central Legislature. The Act in its final form became literally a piece of un-enforceable legislation. And during the last six years of its enforcement, when its unworkability became increasingly evident, it was repeatedly averred that the Act had failed for lack of support by public opinion.

This must necessarily bring us to a definition of "public opinion". Prof. Dicey defined it as "the belief or conviction prevalent in a given society that particular laws are beneficial and therefore ought to be maintained or that they are harmful and

therefore ought to be modified or repealed. And the assertion that public opinion governs legislation in a particular country means that laws are there maintained or repealed in accordance with the opinion or wishes of its inhabitants". If we accept this learned definition, and I think we should, the interesting question arises whether there was public opinion in India at any time and whether it governed social legislation. And if it did not, what is the force of legislation enacted without deference to public opinion ?

It will be absurd to imagine or assert that at any given time there was no public opinion in India, especially in matters dealing with social reform. The Regulation abolishing Sati and the Widow Remarriage Act brought about a good deal of heated controversy; Vedic and Shastric writings were assiduously consulted and commented upon to prove both points of view. The authority of the ancient texts invested even the most inhuman custom with a validity which neither state regulation nor reason could supply. And moreover, members of society are very much influenced by traditions and inherited habits rather than by new ideas. And though every home had to face Sati and widowhood, and there must have been some kind of public opinion on these subjects, we know it for a fact that people clung to traditions and forgot the wrongness of the burning or the misery of the survivor rescued by law from the flames. But there was perhaps only limited means of organising discontent against, and public opinion in favour of, such legislation; moreover the facilities for propaganda which we have at our command now were conspicuous by their absence; and even if reason dictated the right course, tradition saw to it that the customary thing was followed.

But seventy years later, when the Sarda Bill was introduced in the Legislative Assembly, conditions of life had considerably changed. The influx of Western ideas, the spread of rational education and the increasing understanding of humanitarian ideals have mercilessly assaulted the infallibility of *Manusmriti* or Shastraic injunctions and aphorisms. Yet the relatively small number of legislators who represented mainly the property-owning classes in

India showed a singular lack of understanding of, or deference to, public opinion. The masses, who were neither voters nor legislators, but who suffered most by the custom of early marriage, were kept in ignorance of the purport and importance of such a proposal; nor did they have the means or education to express their organised opinion or make it a force felt by the legislators. And law as enacted by the legislature was nothing but the fiat of a few legislators.

It is said that legislation is the expression of an ideal. The question may well be asked whose ideal the Legislature in India represents; certainly not the ideal of the progressive element in society which is anxious for uniform laws and equal rights for all persons; surely not of those who are victimised by the glaring evils of our social organisation; but of those few who pretend to hold advanced political views and are definitely backward and reactionary in their ideas of social reform. The reason is obvious. Since a large majority of the electorate is rich, illiterate and conservative, it becomes the task of the "grateful" legislator to curry favour with the electorate by opposing every measure of social reform with the same fervour with which he defends his political rights. And the result is that obviously useful pieces of social legislation are either thrown out or mutilated into such a disgraceful shape that instead of abolishing the intended evil they seem to give legal sanction to it.

Further, opposition to social legislation is cleverly manoeuvred by sections of society which find shelter from every attack in the Queen's proclamation guaranteeing religious neutrality. And since every social evil is clothed with religious sanctity, every interference is interpreted as a violation of the promise of the late Queen. And the Government, so comfortable in the security generated by the miasma of social apathy, hardly stirs itself to awaken sense in the legislators. And the result is that instead of opinion ruling everything, everything rules opinion.

Even the mutilated bit of legislation that painfully comes out of our legislature is faced with many difficulties. The government is neither paternal nor maternal in its solicitude for the welfare of

the people. Moreover, even at its best, the legal sanction is only one of punishment and hence defective, because it appeals to man's worst part; because it rules by fear. As far as the Child Marriage Restraint Act is concerned it does not even punish the offender. Every offender is free to laugh at the law and the society which was instrumental in enacting it, because he knows that the violation of the Act is not and will not be attended upon by any punishment. The offence is a non-cognisable one and woe be to the private individual who takes upon himself the responsibility of bringing the offender to book. For he not only launches on a futile enterprise but makes enemies of friends. And Census figures show that the immediate effect of the Act restraining child marriages was an astonishing increase in the number of marriages performed in contravention of the Act ! I need hardly dwell upon the effect of such an attitude in the mind of the people in undermining the morale of the nation as a whole.

Laws are really "perpetrated" thus in this country, laws which have the sanction of the legislature but not the backing of public opinion. And even when the really progressive among the masses are willing to support a piece of legislation, it is not very rarely that we come across legislators who plead for less haste and more caution. I came across a typical example two years ago in the columns of the "Hindu". In the column on political comments Mr. S. Satyamurti, discussing the causes why the Sarda Act became un-enforceable, said that if the legal age of marriage was forced down to twelve, there would not have been so many marriages in violation of the Act. On another page of the same issue, it was stated that a *panchayat* of barbers in Berhampore refused to have any dealings with the Headman of the village because he was instrumental in bringing about marriages in contravention of the Act. Yet Mr. S. Satyamurti, M. L. A., is the responsible legislator expressing popular opinion ! The large majority of people are not educated enough to give publicity to their opinions; but they are very intelligent on questions of social reform which affect them. They could easily understand the disadvantages of child marriage

when they are explained to them, because they tally with their daily experience of maternal and infant mortality. Being illiterate and necessarily unacquainted with the thousand and one ways of evading a real issue, the masses seem like the negro child to whom its mother said, "If you haven't got an education, you just got to use your brains", and they do it more than the wary legislator who will not do anything which will deprive him of support at the next election even if the contemplated measure brings in the millenium.

It is much worse when we know that the vast difference between prohibiting men from doing things, and providing conditions which shall predispose them to do the right action, is not understood either by the popularly elected legislators or the government. For instance, child marriage is made illegal by legislation. But, have our benevolent legislators understood why children are married among the masses who have not understood or even heard of the religious sanctions ? Have they taken pains to provide facilities for the education of boys and girls in the rural and urban areas so that they could be educated and usefully employed before they reach the statutory age ? In any diagnosis of social evils, if the cure suggested does not show an understanding of the cause, the remedy itself will be futile. And that is exactly what has happened in the case of the Sarda Act.

It is said that, if social reformers were sufficiently keen, the proper atmosphere for the working of the Act could have been created. Unfortunately, the social reformer is a being with a conscience but without a heavy purse, and the desired propaganda needs both. And against the overwhelming apathy of the public and government, and the far-flung nature of the evil itself, however much he might exert himself, the result in achievement may be best summarised in the Breton prayer, "Help me, O God, for my barque is so small, and thy ocean so vast".

In these circumstances, there could be no two opinions that a certain amount of authoritative legislation is essential. Such a demand is nothing new; it is seen at an increasing rate in even democratic countries which have lost faith in the old *laissez-faire*

theory of social legislation. Society as it is constituted at present with its manifold sections and cross-sections, with the divergent interests of its classes, with the power of its wealthy and the weakness of its poor, can never rest happy by saying "every man for himself and God for us all". For we all know the happy paraphrase of this old adage by Dickens who added, "as the elephant said when he danced among the chickens". Laws which recognise and tolerate social evils, and customs which have a retrogressive consequence, can never be beneficial to society. It was Aristotle who said that " the State was formed that men might live together, but exists that they may live nobly". If that noble life is possible only by restraining the individual's freedom to do wrong, it should surely be done. "The fetters of the bad self", comments Bosanquet, "are the symbols of freedom".

APPRECIATION

BY

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I read Diwan Bahadur Har Bilas Sarda's *Hindu Superiority* with the greatest admiration.

THE DAUGHTER'S RIGHT OF INHERITANCE[1]

BY

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DR. G. V. Deshmukh had recently introduced a bill in the Legislative Assembly seeking to give the mother, the wife, the widow, the daughter and the widowed daughter-in-law of a predeceased son, the right to a share in the family property equal to that of the son. Owing to the exigencies of the situation, Dr. Deshmukh was compelled to delete the daughter from his bill. The daughter's right of inheritance is, however, bound to come before the legislature in the course of time. It is proposed to make a general survey here of her inheritance rights in the history of Hindu civilization; that may perhaps suggest suitable lines of approach to the problem.

As far as *stridhana* is concerned, the daughter's right of inheritance has been recognised since very early times. But *stridhana* property is generally small and what the daughter wants today is the right to a share equal to that of her brother, in the paternal property.

We have to distinguish between daughters without brothers and daughters with brothers. The right of inheritance of the former is now recognised by the law courts in the absence of the son and the widow on the strength of the well-known verse in Yajnavalkyasmriti, II, 135:

पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा ।
तत्सुता गोत्रजा बंधुशिष्यसब्रह्मचारिणः ॥

It is however interesting to note that this right has passed through several vicissitudes in the course of Hindu civilization.

[1]This article is based upon a portion of one of the chapters in the writer's book upon *Women in Hindu Civilization.*

The right was clearly recognised in the Vedic age; one *Mantra* clearly refers to brotherless daughters getting their father's property.[1] This property was, however, ultimately to pass to the daughter's son, who was to belong to the family, not of his father but of his maternal grand-father. In an age when the continuity of the family was regarded as of prime importance, the son-in-law deemed it a great calamity that his father-in-law should claim his sons. Very often therefore, heiresses in their own rights were compelled to remain unmarried in the Vedic Age[2], though this may appear incredible to the modern bride-groom, who leaves no stone unturned to select a bride, whose father has property but no sons. Eventually a compromise was effected by allowing the sons of brotherless daughters to offer *pindas* to the ancestors of both the families.

The inheritance rights of the daughter were considerably curtailed in the Sutra period (c. 500 B. C. to c. 200 A. D.). Gautama, Vasishtha and Manu do not mention even a brotherless daughter as an heir to her father. Apastamba would recognise her as an heir only in the absence of the *Sapindas*, teachers and disciples. This set-back in the inheritance rights was due to several causes; the *Upanayana* of girls had stopped and their education began to be neglected. When girls had to complete no educational course worth the name, their parents naturally began to marry them at the attainment of puberty. The new age further regarded marriage as compulsory for girls. The *putrika* custom, which allowed the daughter's sons to revert to the family of the maternal grand-father, had proved to be unpopular. So the collaterals were interested in the cancellation of the right of inheritance of the brotherless daughter, and Gautama and Vasishtha are their spokesmen.

Daughters, however, had their own champions. Dharma was one of them and he argued with Bhishma that the daughter was as much a child of her father as the son and should have an equal right of

[1]अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम् ।R. V. 1·124·7

[2]अमूर्या यन्ति योषितो हिरा लोहितवाससः । अभ्रातर इव जामयस्तिष्ठन्तु हतवर्चसः ॥
Atharva Veda, I. 17,1.

inheritance.[1] Bhishma, however, was prepared to concede the right only to the brotherless daughter. Yajnavalkya agreed with him in recognising the daughter's absolute right of inheritance under similar conditions. The advocacy of these two jurists eventually carried the day and society followed their lead, refusing to accept a suggested compromise that brotherless daughters might inherit the property till they were married or had become well settled after their marriage.[2] Property once vested cannot be easily divested.

The daughter's right of inheritance, when she had brothers, has also an interesting history behind it. In the Vedic age, marriage was not regarded as absolutely necessary for girls, and several of them used to spend a considerable portion of their lives, if not the whole of it, in the pursuit of studies as *brahmavadinis*. It was naturally difficult for society not to recognise their right to a share in their fathers' property. One Vedic *Mantra* clearly refers to such unmarried daughters receiving their rightful shares of inheritance in their paternal property.[3] In course of time, when education became scarce among girls and marriage was regarded as compulsory, there remained no unmarried girls for whom brothers had to provide out of their patrimony. Their right to a share in the inheritance ceased to be recognised. Nevertheless one school of jurists continued to advocate that daughters and sons should have equal rights of inheritance. It is referred to in the *Nirukta* in a passage, which is perhaps an interpolation.[4] This school had not many followers. All the Sutra and Smriti writers are opposed to concede a daughter the right of inheritance along with her brothers. Vishnusmriti is

[1] पुत्रवद्धि पितुस्तस्य कन्या भवितुमर्हति । XIII. 80, 10.

[2] This compromise has been, for instance, suggested by Narada (XIII, 27) and Devanabhatta. (Smritichandrika, Vyavaharakanda, p 687. (Mysore edition).

[3] अमाजूरिव पित्रोः सचा सती समानादा सदसस्त्वामिये भगम् ।
कृधि प्रकेतमुप मास्या भर दद्धिभागं तन्वो येन मामहः ॥ Rig Veda, II. 17, 7.
Sayana :—पतिमलभमाना सती दुहिता समानादात्मनः पित्रोश्च साधारणात्सदनो गृहात् यथाभागं लभते····· ।

[4] III, 4. It may be observed that all the texts advanced here to give an equal right of inheritance to the daughter are too weak to prove the case.

the only exception, but it also allows a daughter to inherit only till she is married.

The circumstances of their age will explain the attitude of the Smriti writers. Female education had practically disappeared in their age, so no provision had to be made for it from the paternal property. Marriage was compulsory for the girl and she was given proprietory rights in her husband's property. Marriage was the principal item of expenditure in the girl's life and we find all Smriti writers laying it down that an adequate portion of the patrimony ought to be set aside for the purpose. Nay, some jurists like Narada impose an absolute liability on brothers in this matter; even when no property has been inherited from the father, brothers were required to provide the necessary funds from out of their own self-acquired property.[2]

The usual view, however, was that a daughter should be entitled to a share equal to one fourth of that of her brother for her marriage settlement. This view has been expressed by Manu, Yajnavalkya and Brihaspati. Later commentators point out that the fourth share referred to by these writers was not to be interpreted too literally. If it was not sufficient to meet the normal expenses of the marriage, then, says Devanabhatta, it was to be augmented and made even as large as her brother's.[3] If, on the other hand, the property was very extensive, then, says Mitramishra, the whole of the fourth share was not to be necessarily spent; only that much was to be expended as may become reasonably necessary for the proper celebration of a suitable marriage and the consequent ceremonies.[4]

Most of the Smriti writers do not contemplate the desirability or possibility of married girls taking a share of their patrimony to

[1] XVIII, 34, c/- मातरः पुत्रभागानुसारेण भागहारिण्यः । अनूढा दुहितरश्च ।

[2] अविद्यमाने पित्र्ये स्वांशादुद्धृत्य वा पुनः । अवश्यकार्याः संस्काराः भ्रातृभिः पूर्वसंस्कृतैः ॥ XIII, 34.

[3] अल्पे विभाज्यधने पुत्रभागसाम्यं त्वेकैककन्याभागस्य ॥ p. 625.

[4] तस्मात्संस्कारोपयुक्तद्रव्यस्य दानमात्रं विवक्षितम् ॥

their new homes. Shukra, who flourished not earlier than 1,000 A. D., seems to be the only exception; he allows even a married daughter to have a share equal to one eighth of the son's.[1]

India is a vast country and the different opinions recorded by the jurists in this matter may also be due to territorial variations in the scheme of inheritance. In spite of almost the unanimous refusal of the Smriti writers to recognise a daughter's right of inheritance in competition with her brother, one sometimes comes across daughters inheriting along with their brothers. One such case occurred in Karnataka in the last quarter of the 12th century A. D. An inscription at Mudgeri in Mysore State tells us that a cultivator named Machi divided his lands between his son and daughter; later on a dispute arose as the daughter's children began to encroach upon the land of the son's children. The record refers to the settlement of this quarrel.[2] Whether Karnataka differed from all the Smritis in recognising the daughter's right of inheritance, we do not know. As far as I am aware, the case referred to above is the only one so far known, and it is probable that we have here an instance of a father disposing off his self-acquired property according to his own will.

The balance of all the available evidence shows that during the last two thousand years and more, Hindu society has deemed it fit only to provide for marriages of its daughters, when they had brothers. It has refused to give them a share in inheritance.

The student of Hindu culture, however, can hardly turn a deaf ear to the present agitation for extending the daughter's rights of inheritance. Our cultural history, as briefly outlined above, shows that we have been modifying our laws of inheritance to suit changing circumstances. Time has now come to take a similar step.

Marriage is no doubt the normal state of life for the average adult man or woman. In modern Hindu society, however, as in the

[1] मृताधिपे तु पुत्राद्या उत्तरोत्तरहराः स्मृताः । मात्रे दद्याच्चतुर्थांशं भगिन्यै मातुरर्धकम् । IV. 5, 299 ff.

[2] *Epigraphia Carnatica*, Vol. VI, Mudgeri No. 24.

old Vedic one, there are some women who can either not marry or who would like to remain unmarried, to devote their lives to the cause of social service. The Vedic age allowed such women a share in the father's property, and we ought to do the same. In view of the fact that a daughter in this case will have a very small family responsibility, her share should be smaller than her brother's; I would suggest that it should be one half.

Should daughters, who eventually marry at the normal age, be allowed to inherit a share in their fathers' property ? The Muslim law allows the sister a share equal to one half of her brother's; why should not the Hindu law do the same ?

In the present circumstances, it would be wiser to strengthen the economic position of married women by giving them legally enforceable rights in their husbands' property rather than in their fathers'. There are several practical difficulties in following the latter course. Partition will naturally take place at the death of the father and a daughter married, say ten years before that event, will hardly be in a position to ascertain the precise financial position of her father's family as far as the movables are concerned. Her brothers can deprive her of a considerable share of her inheritance, by representing that subsequent to her marriage the financial position of the family deteriorated, necessitating the sale of a considerable part of the movable property. I understand that in the Muslim community, daughters succeed in getting the full share of their rights in the movable property only when they happen to be present at the time of the fathers' deaths. Married daughters will normally be staying away from the villages or towns of their fathers, and if they are allowed a share in the immovable property of their fathers, they being absentee landlords, will have to spend considerably in realising the income of their property. Besides, this would intensify the evil of the fragmentation of land holdings by cent per cent.

The best way to strengthen the proprietory position of Hindu women is to allow the wife a definite share in the husband's property. According to the Hindu Law, husband and wife are the joint owners

of the family property.[1] It was as a corollary of this proposition that the widow's right to succeed to her husband's property came to be recognised. We should now proceed a step further and insist that if, for sufficient and justifiable reasons, a wife finds it necessary to live separately from her husband, she should be legally entitled to a share in the husband's property, which should be equal to or somewhat smaller than that of her son. Of course, we must also modify the present law which empowers even a cruel and vicious husband to compel his wife to stay with him.

Generally speaking, a daughter will marry and lead a normally happy married life. As pointed out above, there are several practical difficulties in allowing her a share in the father's property. She will feel the necessity of economic independence, only if she is unfortunate in her married life and finds it impossible to stay with her husband. In order to provide for this contingency, we should amend the present law and invest her with the right of living separately from her husband and of demanding a share from him in his property. Those daughters, who cannot marry or choose to remain unmarried, should be entitled to a share in the father's property, say equal to one of the shares of their brothers.

Brothers, who are guardians of minor sisters, are required by Smriti writers to spend an amount for their marriages equal to one fourth of their own shares. In the modern age a proper education is as much a necessity for the girl as marriage. Sisters should now be entitled to demand that a proper amount should be spent for their education and marriage out of their patrimony, which might extend to even one half the shares of their brothers.

[1] कुटुंबिनौ धनस्येशाते । आपस्तंब.

CULTURAL COALESCENCE IN THE ATHARVA VEDA

BY

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TWO peoples are brought in contact with each other either by conquest or by trade. In the former case, the conquerors dominate the conquered, and in the latter there is much of give and take. But domination does not always annihilate or obliterate the vanquished. Wounds of conquest are healed by time and life settles down to its peaceful routine, and then begins an interesting and civilized contest between two cultures. They repel and embrace each other till there is a coalescence of the two, in which the individuality of the weaker is merged in that of the stronger. It does not therefore matter how the contact of two cultures is brought about. It may be by conquest or by trade, the conditions ultimately resolve themselves into what has been called an interesting and civilised contest, in which the deciding factor is not force but intellect. Sometimes the conquerors are conquered and sometimes they become close friends. The weak, though not easily distinguishable, survive amidst the strong and it is in extremely rare cases that complete annihilation takes place.

This phenomenon of cultural coalescence is discernible at all times and in all racial contacts. In our country's history there are three notable instances of such coalescence, namely the Religion of the Atharvaveda, the Mahayana Buddhism and the Religion of the Mediaeval Saints. But in this short article we shall deal briefly only with the Atharva Veda Religion.

The Atharva Veda belongs to the period when, after the Aryan migration into the Gangetic plain, which was followed by a long-drawn warfare between the fair-complexioned noble ones and the dark-skinned aborigines, life has settled down to normality. The

insulated and stay-at-home Dravidians with their crude weapons and primitive thought were no match for the enterprising Aryans, who fought on fast steeds and invoked the thousand-eyed war-god to help them in the battle-field. The Aryans should not have found it difficult to reduce the Dravidians to the position of slaves or dasyus, though the process must have been necessarily very long. The Aryans had to be content with the enslavement of the aborigines, because the latter were too numerous and at the same time too useful to be annihilated. After a few generations, the bitterness of conquest was forgotten and the relations of master and slave between the Aryans and the Dravidians came to be regarded as the usual state of things. The Aryans unhesitatingly demanded service and the Dravidian ungrudgingly offered it. As tillers and wood-cutters, artisans and masons, and grooms and domestics, the Dravidians came in close contact with the Aryans who unconsciously began imbibing their language, thought and culture. An intelligent and proud Aryan could guard against the Dravidian influence, and preserve the chastity and integrity of his culture, but such considerations, of racial pride could hardly weigh with a simple Aryan housewife or an unsophisticated, honest Aryan soldier. He imparted and received unknowingly; and, least known to the reciters of the *mantras* and the performers of the sacrifices, he was building a culture which, though doubtless dominatingly Aryan, was really a mixed one. There was coming into existence a cultural coalescense which, in spite of bigoted efforts to the contrary, was to become an established fact.

Such a coalescence is always marked by three stages, extremism, interpenetration and naturalization. When a racially proud and intellectually haughty people realise that the purity of their ideas is being diluted by infiltration of lower and alien thought, they busy themselves in self-preservation. In this effort they further purify their thought and sometimes take it to far-fetched extremes. They think that, at inaccessible heights, their ideas would remain safe from what they regard as low superstitions; but quite the opposite happens. The too subtle thought loses touch with the masses who, then, fall back upon the popular beliefs and superstitions, and accept

them as practicable standards. Now there remains no bar against the admission of the thoughts of the enslaved, and interpenetration sets in which soon becomes an established fact. The bigots realise, when it is too late, the mistake of extremism and are forced to make the best of a bad bargain. They have to endure what they cannot cure. They find that the alien ideas have acquired a foothold in the domain of their thought. Unable to dislodge these undesirable beliefs from the position they have acquired, the bigots set to naturalize them. The alien thoughts are reshaped and redressed and made to fit in the setting.

A close study of the Atharva Veda reveals these three stages in the coalescence of Aryan and Dravidian cultures. When life became normal, the custodians of the Vedic mantras must have perceived that the Dravidian beliefs were influencing Vedic thought. Soon they must have set to making their pure religion purer. These efforts at extremism are indicated by a number of theosophic hymns in the Atharva Veda. In subtlety of thought and grandeur of conception, they excel even the finest *suktas* of the Rigveda. Mark, for instance, the highly philosophic strain in "Truth, greatness, order, strength, creative fervour, spiritual exaltation, the sacrifice, support the earth. May this earth, the mistress of that which was and shall be, prepare for us a broad domain."

Note the depth of thought in 'Reverence to Prans to whom all this universe is subject, who is the Lord of all on whom the all is supported.' How bold is the idea expressed in 'Time, the steed, runs with seven reins, thousand-eyed, ageless, rich in seed. The seers, thinking holy thoughts, mount him, all the beings are his wheels.' !

These philosophic thoughts were too subtle to be grasped by the mass mind. A petty Aryan trader or a patient Dravidian ploughman wanted something more tangible and substantial. A common Aryan liked to offer a simple prayer to Agni and a Dravidian serf felt happy while pronouncing charms against a legion of demons of diseases. Such Aryans and Dravidians by the very nature of their professions had to come in constant contact with each other. The

former was too humble to let his racial arrogance or exclusiveness assert itself, and allowed his serf free access to him in home and outside. With the passage of time the contact became closer and more and more usual. The Aryan or the Dravidian regarded nothing antagonistic in each other's culture. The primitive Dravidian beliefs began to appeal to the Aryans and the Aryan gods became intelligible to the Dravidians. The two streams of thought began to converge till there was a happy confluence. Savita and Serpent, Dyaus and Demon Varuna and Vermin were now simultaneously addressed. It was but rarely that Agni was now invoked to lead on to the path of glory. People, both Aryan and Dravidian, prayed to this god to drive away death and disease and keep away the legions of demoniac beings. Gods and goblins, prayers and spells, faiths and beliefs so intermingled and interpenetrated that the distinction of Aryan and Dravidian vanished. The coalscence was complete. The Aryan priest, too arrogant to embrace the elements of a vanquished culture, discerned dangers to his religion in this phenomenon. He fretted and frowned but the process was irresistible. However, he maintained his prestige by incorporating the Dravidian beliefs in his own system of thought. The tree and serpent gods of the Dravidians were fitted into the Vedic pantheon, and their charms, spells and imprecations were dressed in the languages of the Vedic prayer. The materials were partly Aryan and partly Dravidian, but the structure built out of them was claimed to be Aryan. This structure is the Atharva Veda. Its alien character is clear on every page of it and is responsible for its tardy recognition as the fourth Veda. It contains many theosophic hymns, boldly conceived and skilfully composed, but it is still a book mainly of spells and charms. What is remarkable is that the magic formulas and spiteful imprecations are regarded as much Aryan as the delightful hymns addressed to the beautiful dawn. No coalescence of two antagonistic cultures could be more complete.

A TENACIOUS SOCIAL REFORMER

BY

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TO live till seventy in a country of infant mortality is itself something, and to have had a varied life of useful service to the people is rarer still. But this unique achievement is one that is shared by Diwan Bahadur Har Bilas Sarda with only a few others. It is for others more competent than me to write of the early career and the several official and non-official positions occupied by Mr. Har Bilas Sarda. I shall confine myself to his work in India's Parliament, where he has left an indelible impress of his patient study, unruffled temper, calm judgment and impressive personality, and retired from it as one of the greatest social reformers of this age.

I have watched Mr. Sarda as a legislator for several years when he represented his province of Ajmer-Merwara. His interests were not confined to that small administrative unit which falls under the control of the Central Government, but extended throughout India. He never took a parochial view of any matter, though the claims of Ajmer-Merwara always found in him an able champion, especially during budget discussions. The cause of education in Ajmer-Mewara ever found in him an eloquent fighter, and the youth of his province, in particular, should be grateful to him for the Juvenile Smoking Bill which he got through the Legislative Assembly, though it was unfortunately given a short shrift of in that grave of all good causes—the Council of State.

Mr. Sarda's success as a social reformer is now a matter of history. When he chose to give notice of his bill to restrain child-marriage, he was but a comparatively unknown person, and no one ever thought that there would be such a tearing, raging propaganda

both in favour of and against it. Miss Mayo, by her book which has now earned immortal notoriety, also contributed to the vigour of the agitation and rendered a service to India by quickening the conscience of an otherwise wooden administration which had been accustomed for decades to excuse itself under the plea of religious neutrality. And the Child Marriage Restraint Bill became an Act, and gave Mr. Sarda a unique position as a social reformer for whose public-spiritedness not only the present generation in India, but generations yet unborn will cherish his name in grateful memory.

Mr. Sarda is not an orator. What indeed could have been the secret of his success? Here indeed is a point which those who are anxious for social reform or any reform might well take note of. The secret lies in his not annoying a single soul and always taking pains to cultivate the goodwill of those around him and whose support he requires for his plans. Sir Hari Singh Gour has also been responsible for several social reform measures introduced in the Assembly. But Mr. Har Bilas Sarda is better known throughout India as a sosial reformer than Sir Hari Singh Gour. This is because of the comprehensive nature of his measure and the great good it does to the greatest number. Moreover, he got such a highly contentions measure through the legislature, with the support not only of the Government but with a tenacity of purpose by winning over, by small degrees, the sympathy of even the orthodox party.

Any one who sees Mr. Sarda would take him to be an orthodox person with very conservative views, especially as he is a Marwari. But he has a breadth of vision and an outlook on life which is extremely catholic. Though he rarely spoke, his conviction for any good cause gave his utterances an eloquence which is at once as effective at it is convincing. He has no harsh word for any one and his methods were those of Pussyfoot Johnson. His Child--Marriage Restraint Act has been in operation for six years. But from his cloistered retreat of Ajmer-Merwara, Mr. Sarda has been ever longing for an effective enforcement of its provisions, in order that its beneficial effects might be noticed in

the health of the society throughout India. He is not a member of the Assembly now, but no session of the Assembly, ever since he retired from Delhi or Simla, has passed without some bill or other, either to increase the scope of the Act associated with his name, or in pursuance of his other social reform plans. If child-mothers of the present generation will bless him for his monumental piece of legislation, the Hindus of the future also may be equally grateful to him, for Dr. Deshmukh has taken up his idea and is piloting a bill for conferring on Hindu widows a statutory right of share in the husband's property.

In politics also, Mr. Sarda has been a believer in slow but sure progress, and no popular cause ever lacked his support. Mr. Sarda is now seventy and though his huge hefty figure moves slowly on his weak legs, he never admits old age, for at heart he is ever young and his ambition to serve the country is undying. May it be the good fortune of India to deserve such an earnest and serviceable soul for many a long year to come !

A BRAVE QUEEN OF GUJRAT

BY

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IT is said that the muse of History had very few votaries in ancient India and that the Hindu did not care to write history, for he worked under the idea that he lived for the next world and the world of to-day was unreal—why should he think of what is only an illusion or *māyā ?* But such ideas are now-a-days fast disappearing and the Hindu of to-day has begun to realise that he is moving in a matter-of-fact world. Sometimes he even does not care a straw for the *paraloka.* He is becoming more materialistic than even the Westerner, his *guru.* This is the result of his education which is practically irreligious. In one way the old Hindu was justified in disregarding History for he found that the angle of vision was very often different. The writer was not free from bias. Then where was the *iti-ha-ās*—this-took-place-like this or this was the case ?. This is the reason why an Englishman describing Bonaparte portrays him generally as an ordinary soldier far below Wellington. If the historian or the biographer be a Frenchman, the case would be different. In most accounts, the Mussalman writers depict a Hindu as a *Kafir* void of any bravery. They always send him to *Dozakh* (Hell). They are unwilling to find any good quality in a Kafar. One is not surprised to find that the case is not dissimilar in other writers as well. The *purānas* are also not impartial in that respect. They extol the *devas* and deprecate the *dānavas.* Still we cannot ignore or condemn such accounts. We should not forget that the accounts given by the enthusiasts or persons who are aliens or are not of the same way of thinking may be giving a fanatical or unwholesome religious complexion to their views and their accounts may be coloured and tinged with *odium theologicum.* Students of the mediaeval

history of India are familiar with the accounts of Muslim writers and of others who depend upon the latter. Whenever they describe the fight between a Mussalman and a Hindu they would as a rule declare victory to their co-religionist, to whom somehow or other the laurels are given. In the case of Prithvīrāja, for instance, who fought Shahabuddin Ghorī and routed him at the battle of Tarāin, the historians of this type would even abuse the successful Rājput hero as a wretch going to hell.

But all this does not mean that such accounts are to be condemned as useless. What is meant is that they should be verified and what is true should be accepted as such.

यस्तर्केणानुसन्धत्ते
स 'सत्यं' वेद नेतरः ।

Leaving these generalisations aside, we find that Gujrāt remained unattacked by the Mussalmans for a considerable time after the inroads of the said Ghorī invader. Even the attack of Mahmūd of Ghazni was not followed by any Muslim invasion. Similarly, in later days we find that Kāthiāwād was not subjected to any European attacks for a pretty long time. There must have been reasons for such immunity and it looks that counter attacks and the power of resistance displayed by the inhabitants of Gujrāt must have proved equal to the occasion and put a stop to the foreign invasion. Mahmūd was successful in sacking the temple of Somanātha. This we all know. The lamentations and the prayers of the Hindus proved futile and the *butshikan* not only came off triumphant, but took away the Hindu god to throw it at the feet of the Mussalmans of Ghazni. We also know that he was worsted during his return journey. The accounts given by Ibn Asír and other Mussalman writers show how the Hindus suffered on account of their credulity. The invaders were working havoc, while the credulous votaries of Somanātha were confident that the idol 'would cut off the last man of the foe and destroy them all'. Some of them hurried to the idol, cast themselves on the ground before it and besought him to grant them victory. But the God heeded them not, for: 'न क्रते श्रान्तस्य

सख्याय देवा.' His nominee, who was probably a scion of some local dynasty and appointed to govern the Kingdom of 'Sumnat' at the time of his departure to Ghazni, was ousted by the local people. We are told by the Mussalman chronicles that Mahmúd was so enamoured of Somanātha, that he wanted to make it his capital and abandon Khorasan in its favour. We are further told that his ministers or courtiers represented to him that his authority in India was not great and it would be politic to select some local person to represent him. "So far, at any rate, as the policy adopted by Mahmūd in dealing with the territory of 'Somnat' and the broad fact that his nominee did not long succeed in maintaining himself are concerned, the fact may perhaps be safely accepted as authentic history"[1] We also know that his army at his return to his native country after the invasion of Somanatha was misled by a Brahmin guide and had to perish in the waterless desert of Sind. Enraged at this act of the guide, who was anxious to get his motherland avenged, he put him to death. The *Tarikh-i-Nāsarī* gives the spirited reply of the guide to Mahmūd—"I have devoted my life for the sake of my deity and have brought thee and thy army into this desert, where no water is, in order that all may perish." These incidents and the fact that 'the great desert' through which his hosts had to pass must have gone by far to dissuade the avaricious soldier from the North-west from invading the West Coast or Kāthiāwād-Gujarat.

Later on, Muiz-ud-dīn bin Sām, otherwise known, as Shahabuddīn Ghorī, led an army to Uch in the Hijri year 1574, *i. e.*, 1178 A. D. and after subduing Multan proposed to march through the sandy desert against Gujrāt. Rājā Bhīmadeva of Nāharvādā, *i. e.* Anahilavāḍā, met him and, "after a hard fought battle inflicted such a defeat upon him that the Ghorī had much difficulty in getting back to Ghazni.[2] This defeat of the powerful Mussalman invader seems to have been the chief cause of the check alluded to above. The *Tarīkh-i-Soraṭh*[3] wrongly connects this with Mahmūd, but Bayley and others have

[1] *History of Gujrat*, Sir Edward Clive Bayley, p. 34.
[2] Ibid; p. 85.
[3] *Tārikh-i-Sorāth*, Burgess, translation, pp. 111-113.

already shown that the invader routed by the Hindus of Gujrāt was Shahāb-ud-dīn, who is considered to be the real founder of Islamic rule in India. The rout must have been very drastic as would appear from the account found in *Tārīkh-i-Soraṭh*. This book is no doubt of late origin, but, as Burgess and others have remarked, it has handed down a tradition which preserves a historical fact. As translated by Burgess the portion recording it runs as follows:—

Rājā Mandalīka, son of Ganarāj, mounted the throne of Sorath in Samvat 1047.

Fight of Rājā Mandalika with Mahmūd Ghaznavī.

Sultan Mahmud Ghazanvi marched with an army from Ghazni to Gujrāt with the intention of carrying on a religious war. In Samvat 1078 (A. D. 1021, A. H. 414) he demolished the temple of Shri Somanātha and returned. This act so provoked the Mahārājā Mandalika, who was a protector of his own religion, that, he marched with Bhīmadeva, the Rājā of Gujrāt, in pursuit:

They ran like fawns and leaped like onagers,
As lightening now, and now outvying wind.

The Muhammadans did not make a great stand, but fled. Many of them were slain by Hindu scimitars and prostrated by Rajput war-clubs, and when the sun of the Raja's fortune rose to the zenith , Shah Mahmud took to his heels in dismay and saved his life, but many of his followers, of both sexes were captured. Turkish, Afghan, and Mughal female prisoners were if they happened to be virgins, considered pure according to their own belief, and were without any difficulty taken as wives; the others were purified, and the captives were after that disposed of according to the command, "the wicked women to the wicked men, and the good women to the good men" (*Qoran*, XXIV. 26); the low females were joined to low men. Respectable men were compelled to shave their beards, and were enrolled among the Shekavat and the Wadhel tribes of Rajputs; whilst the lower kinds were allotted to the castes of Kolis, Khānts, Bābriās, and Mers. All, however, were allowed to retain the wedding and funeral ceremonies current among

themselves, and to remain aloof from those of other classes; but God knows best.

During the reign of Mandalika, dharmashālās, temples, tanks, bridges and vāvs were constructed, and it lasted for forty-eight years and two months."

This incident must have had its own effect on the hearts of the foreign invaders and given a breath of relief to Western India for nearly a century. Besides, it went to prove that Hinduism was not so conservative as it is supposed to be—it could absorb outsiders even during the mediaeval period just as it did during the early ages by taking the barbarian S'aka into its own fold—Kanishka, Mālāda and others are splendid examples of proselytisation by the Hindus.

Here the question arises, who was the invader in 1173 A. D., and who was the Indian ruler who so successfully resisted him?

Ajayapāla had succeeded Kūmarapāla, the famous Chaulukya king in 1174 A. D., and was murdered in 1177 A. D., when Mūlarāja alias Bāla Mūlarāja succeeded him. His mother was Naiki Devi, who was the daughter of Paramarddi, *i. e*, king Paramarddi alias Shiva Chitta who ruled from 1147 to 1175 A. D. According to the late Dr. Fleet, this Paramarddi was a Kadamba King. The *Prabandhachintāmani* also corroborates this identification. Besides the very name Naiki Devi is southern. Some of the Sanskrit historical *Kāvyas* state that even in his childhood, Mūlarāja II dispersed the Turushka or Muhammadan army. Mr. A. M. T. Jackson remarks[1], "We know much less about this important event than its importance deserves, for, with the exception of a raid in A. D. 1197 by one of Ghori's generals, this victory secured Gujrat from any serious Muhammadan attack for more than a century." We learn from various grants[2] made by Bhimadeva II that Mūlarāja II, described as a hero, overcame in battle the ruler of the *Gurjjanakas*, who were so hard to defeat. Dr. Buhler has pointed out that Gurjjanaka is a Sanskritised form of the name Ghazni.[2] As a matter of fact, the leader of the Mussalman army was

1. *Vide* his note 4 on p. 195 in the *Bombay Gazetteer*, Vol. I., Part I.
2. *Indian Antiquary*, VI, pp. 195, 198, 200, 201.

Muhammad of Ghor, and the battle took place in 1178 A. D..... In these accounts Bhīma's name is wrongly given in place of Mūlarāja II. The latter remained on the *Gadi* for a short period, but Bhima ruled for a very long time. Both these rulers were the sons of this brave queen, Nāikī Devī. The *Kīrtikaumudi*[1] says that Bhima was the younger brother of Mūlarāja whom he succeeded while yet a child. The *Prabandhachintāmani*[2] states that the valiant queen, Nāiki Devī fought the enemy holding her infant son in her lap (उत्संगे शिशुं सुतं विधाय). Mūlarāja died in his infancy and Bhīma was also a child when he was installed on the *Gadi*. Gujrāt was attacked by the Mussalmans when the Rājā was only a child; the actual ruler of the province being his mother Nāikī Devī. It was she who fought the *Turushkas* according to the *Prabandhachintāmaṇi*, taking her infant son in her lap. Though both Mūlarāja and Bhīmadeva were mere babes when they were installed, yet the ruler in whose time the invasion took place must have been Mūlarāja.

Let us see how far this account is based on facts. The defeat of the *Turushkas* is referred to in the historical *Kāvyas*. These *Kāvyas*, in spite of their giving poetical embellishments, are recording a histrorical fact which the Muhammadan historians have also accepted as such. These *Kāvyas* do not however give the facts in full. The *Prabandhachintāmaṇi* of Merutunga makes the matter much more clear. The way in which it does so is plain and simple and free from any exaggeration whatsoever. It says, "Ajayadeva ruled for three years, beginning from V. S. 1230. Bāla-Mulādeva ruled for three years beginning from V. S. 1233. His mother, queen Nāikī Devī, the daughter of king Parmarddi taking her son in her lap, fought at a *ghāt* named Gadarāraghatta, and conquered the king of the *Mlechchhas*[3] by the aid of a mass of rain-clouds, that came out of season attracted by her virtue."

The *Sukritasankīrtana* [4] of Arisimha in saying :—

[1] *Kirtikaumudi* (II st. 59—61.)

[2] *Prabandhachintāmani* of Merutunga, trs., C. H. Tawney, p. 154.

[3] Forbes shows from Ferishta that this king was Shaha-bud-din Ghori. This indentification is accepted by Bühler. Ind. Ant. VI., P. 187.

[4] Canto, ii., st. 46.

.....किल मूलराजः
तुरूष्कशीर्षाणि शिशुर्जयश्री-
र्लता फलानीव लसन्नगृह्णात् ।

would corroborate the statement—the Hindu victory over the Mussalmans. It is a historical *Mahākāvya* and describes the good deeds of Vastupāl. Arisimha, the author was a protege of Vastupāl and wrote it about V. S. 1287 (1236 A. D.)

The Turushkas mentioned in the above quoted stanzas were the hosts of Muhammad Shāhabuddīn Ghorī.

The *Kirtikaumudi*[1] of Someśvara refers to the same fact. Someśvara was the family priest of Bhīmadeva of Anahilavādā and of Lavanaprasāda of Dholka and was patronised by Vastupāla and Tejapāla, the two Jaina ministers of Viradhavala.

These accounts recorded in the above-mentioned historical *Kāvyas* would show that the Hindus, though very often disunited and thereby defeated by the foreigners did contain elements which very often won back the fair name they had had in their past history. Very few such *Kāvyas* are known. Still those which have been found out so far would show that Hindu history is not so black as it is unoften represented to be. European and other scholars like the late Dr. Bühler have realised their importance, and this note which is based on such compositions is also meant to establish their value. The heroism displayed by queen Nāiki Devi, the brave mother of Bāla Mūlarāja, is not the solitary instance. Mahārānī Lakshmibāi of Jhansi, we are told, displayed her heroism in the same way. She tied her son to her back and riding her horse, sword in hand, plunged in the thick of the battle and cutting down many of

[1]मूलराजस्तदाङ्गजः ॥ ५६
चापलादिव बालेन रिङ्खता समराङ्गणे
तुरूष्काधिपतेर्येन विप्रकीर्णा वरूथिनी ॥ ५७
'धन धन भारत की छत्रानी
वीरवधू और वीर-प्रसविनी
वीर कन्यका जानी'

her foes immortalised her fair name. Such martial deeds displayed by the noble daughters of India go to raise the head of their mother-land aloft. The Hindus had lost the power of assimilation which they possessed, as is learnt from the Vedic injunction " *Krinvanto visvam-āryam*—Aryanise, civilize the world ".

The above mentioned victory and the proseletyzation of the *Mlechchhas* by the brave queen, Nāikī Devī are facts not known to general readers of Indian history. That they are not recorded by Mussalman writers need not cause any surprise for they go to the credit of the " despised Kafir ". But all the same they remain as historical truths. These and similar other facts mentioned in the above quoted works and other *Kāvyas* as well as inscriptional accounts can well be investigated and corroborated with the help of other accounts. But they should not be discarded simply because they are not recorded by the Mussalman historiographers and annalists. Such noble deeds should be recorded in golden letters as they go to win all-round approbation for the noble daughters of India.

THINGS TO COME

BY

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Ootacamund.

From the burning heart of man
I see, beyond the sentinels of the mind,
A world of wonder forming. Angels glide
Amid the wide confusion, urging the chosen
Forth to the great adventure. War is here,
Sterner than ever, battering down the bounds
Of all our fathers settled. Good and evil
Go strangely side by side; the doomed, the saviours
Strangely commingled. We are passing through
To a new vision, larger reverence
And ordered ways undreamt of. Reason wanes
Before a brighter glow; determination
Comes to the rescue of a thousand hopes
Unvoiced in the despair; the heaving plains
Of old security break up and free
The breath of Earth, the insuppressible
Fountains of opportunity; and men shall seek
And find, amazed, amid the ruination
New wealth beyond all hoarding, wilder dangers,
Insistent challenges, insight revealing
Pathways to prophecy, and prophecy
A vast dismantling of the trusted lore
Saved from the fading past.
Our speech lies low,
Our song is silent, in the fugal dawn
Of cosmic understanding, wisdom drawn
From Suns unseen, from worlds of worlds revolving
Within the blood, the blossom and the blessing
Of infinite nearness in the infinite void,
Eternities within our languid moments,
And love behind all loss.

THE POETRY OF RABINDRANATH TAGORE

BY

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IN Rabindranath Tagore we have the greatest of our modern poets and one of the greatest of all times. He is the representative poet of our country and has 'mirrored and epitomised the soul of India', as no other poet has done since Kalidasa. Rabindranath belongs to the most gifted family of Bengal. The Tagores of Calcutta have been, it is said, the greatest representatives of the composite Bengali culture that developed under Muslim rule in Bengal. Ever since, his family has remained pre-eminent by reason of its having monopolised art and scholarship during successive generations in that province. His grandfather, Dwarkanath Tagore, may share with Raja Ram Mohun Roy, some of the glory of being one of the foremost apostles of the cultural renaissance in Bengal. His father, Devendranath Tagore, was for long the revered leader of the Brahmo Samaj and exercised a profound influence on the mental and spiritual make-up of his illustrious son.

As a poet, he claims descent from the Vaishnavite bards of Mediaeval Bengal and is thoroughly inoculated with the serum of their mysticism. His poems, like those of most of his poetical forbears, combine in them the musical appeal with the poetic, so that most of them are songs. One of the main reasons of his popularity is to be found in these exquisite songs. They are about one thousand five hundred in all, and have extraordinary tenderness and lightness and above all, a depth of emotion which has hardly been surpassed. "They are popular," as rightly observes Thompson, his biographer and critic, "also bacause in addition to his message there is a wealth of beautiful phrases and images which are the essence of poetry". His Song of Death and Song of Life are among the most

beautiful things in literature. Even more beautiful are his Evening Songs which sent Dr. Brajendra Nath Seal into raptures and made him speak of " aerial fascinations and somnolescences, dissolving fancies and sleepy enchantments, twilight memories of days of fancy and fire, ghostly visitings of radiant effulgences or the lightning flashes of Maenad-like inspiration which float under the grey skies of evening and are transfixed and crystallised for us in many a page of delicate silver-lined analysis of subtly-woven variegated, imaginative synthesis". Again, clouds appear on the aerial stage like dancers shaking their tambourines of thunder and disappearing; the sunlight rays and mass of clouds draw their shadows like the strokes of a brush over autumn fields of ripening paddy, such vivid poetical descriptions with all the luxuriance of imagery impart a morning freshness and romance to his songs and poems. His description of a sea-storm in Manasi remains one of the grandest in literature, just as his 'Urbasi' which typifies the passionate adoration of beauty, is one of the greatest lyrics. Indeed, it is one of those poems which have assured him a place among the great lyric poets of the world.

Rabindranath Tagore bears a striking resemblance as a poet to Browning, with whom he has often been compared. While, however, unlike Browning he is a representative poet of his time, it does not imply that his poetry reflects the prevailing moods and whims of the passing day. Nothing could be farther from the truth. His poetry has universality and he deals with the fundamental truths of humanity, the primal affections and emotions that have moved man for all times. He has a distinct message of hope and joy, based on the Vaishnav doctrines of Love, which he had imbibed from Kabir, Tukaram and Chandi Das. Their poems exerted a profound influence on Rabindranath and he inherited from them that sense of sublime mysticism which runs like a silver thread through the texture of his poetry. His mysticism, based as it is on spiritualism, is deeper and profounder than that of any English poet. Indeed no English poet can rightly be called perfectly mystic, not even Blake or Shelley, Rosetti or Tennyson or Browning. Some of the modern

poets, namely T. S. Eliot, Ralph Hodgson, D. H. Lawrence, W. B. Yeats, A. E., Plunkett and Edward Thompson have written mystic poetry but they do not approach Rabindranath. And the reason is not far to seek. Mysticism in English poetry has not been susceptible of a persistent consciousness of the immanence of the Divine Spirit, or the fundamental unity of self and external phenomena. It has been little more than an attitude or a mode of feeling and thought and though from the thirteenth century onward, many of the English poets have attempted to interpret life in terms of mystic ideas and symbols, yet it has never been a steady and informing force in English poetry. Even to-day, while mysticism colours the poetry of so many poets, it cannot be said to be representative of the spirit of modern poetry which prefers 'fact to ideal'. Rabindranath finds 'one great pulse beating throughout the whole Universe'. To him, as to a Vedantist, the consciousness of Unity in Diversity, of the Omnipresence of the Divine Spirit that informs and moves the world and links all objects as in a chain, is never lost. The poet has exalted this cosmic unity in poetry, as Sir Jagdish Bose in his scientific discoveries. He has seen "behind new veils the face of the one beloved and a longing pervades the spring breeze—the longing that is full of the whisper of ages without beginning." Again, in the *Gitanjali*, he says, "Raise the stone, there thou shalt find me, clear the wood and there am I."

Rabindranath is a great poet of Nature. He is susceptible to the subtle influences of it and finds, like Wordsworth, spirit in Nature. He has given fascinating pictures of landscapes. He is synthetic in his treatment of Nature and he uses symbols. All objects and phenomena are so many symbols of Beauty to him. In his Address to the Sea, he sees an affinity between the voices of the sea and our own soul. Thus, to quote Sir Radhakrishnan, he loves Nature for the intimations it gives of a higher and spiritial life. Equally great is he as a child-poet. He enters into the minds and the hearts of children, identifies himself with their primrose fancies and wild ideas and then interprets their emotions and feelings in poems of great tenderness and charm. The 'Crescent Moon' contains

most of his boy poems, which present the varying moods and predilictions of children. His children are generally naughty, but always smart and agile like the 'Hero' who shows a wonderful spirit of enterprize. As a poet of child-hood he ranks with Walter de la Mare, Stevenson and Blake. Walter de la Mare, who is probably the greatest of English poets of child-hood is intensively objective and detached. Martha and others are lovable figures no doubt, but they appear "half-dream figures of a child's memory". His 'Crescent Moon' and other child-poems may be placed by the side of 'Peacock Pie", "Songs of child-hood" or Stevenson's 'Child's Garden of Verses".

No account of his poetry would be complete without a reference to the note of patriotism in it. His patriotic songs are refined and restrained without any bravado and gasconade. His nationalism is of a cosmopolitan type and he detests chauvinism. His poems are like a trumpet call to the nation and he is like a beacon-light pointing to India the path of the Spirit. His voice seems to instil into the sinking heart of India "faith in herself, faith in the future and faith in the world." He places certain high ideals before his country and ultimately exclaims, "Into that haven of Freedom, my Father, let my country awake."

Rabindranath Tagore has tried many phases of literature, but he has succeeded best as poet—a lyric poet and his most ambitious work is perhaps the *Gitanjali* which was written in tragic circumstances of personal bereavement and which takes rank, according to some, with the *Rubaiyat* of Omar Khayyam. It derives its inspiration from the spirit. His other important volumes of verse which a reader would do well to read are *The Gardener*, *Stray Birds*, *Fruit-Gathering*, *Lover's Gift & Crossing*.

In a discussion of the poetry of Dr. Tagore, one cannot help observing that his style is often monotonous. There is, a boring repetition of the phraseology of certain flowers, plants seasons, etc. so that a critic has somewhat humorously but pointedly remarked, "In Rabindranath flowers are always opening and the wind is always blowing". Again by his spontaneity, the varied beauty of his pictures

and the musical rush of his lines, 'he dazzles where he ought tc vince'. His occasional want of contact with realities and his br make him obscure and vague, as he often is in the *Gita* Another charge against him is the want of form in his poetry. writes 'in areas and not lines'. But with all these shortcoming remains a great poet endowed with creative intuition and high p inspiration. A great poet cannot be nailed down to technique prosody, he transcends these and is a law unto himself. Tagore ignores them, he writes his verses in that rhythmical which has the dissolving melody and verve of great maste song; it is the same prose in which are written the *Songs of Solc* and Whitman's *Leaves of Grass*. And when all things considered, we have to endorse fully Sir Radhakrishnan's ve that his poetry is 'a light that fills the mind, a song that stir blood and a hymn that moves the heart.'

THE MESSAGE OF THE VEDAS

BY

GANGA PRASAD, M. A., M. R. A. S.,
Chief Judge, Tehri State.

THE Vedas are the sacred scriptures of not only the Arya Samaj, but of all Hindus. The numerous sects of Hinduism whether coming under Vaishnavas, Shaivas, Shaktas, or Smartas, and the different schools of Hindu Philosophy whether coming under dualists द्वैत, non-dualists अद्वैत, or modified non-dualists विशिष्टाद्वैत, accept the paramount authority of the Vedas and believe them as the primeval divine revelation, however they may differ among themselves in other matters. The following principle is generally accepted:—

श्रुतिस्मृतिपुराणानां विरोधो यत्र दृश्यते,
तत्र श्रौतं प्रमाणं तु तयोर्द्वैधे स्मृतिर्वरा ॥

"Whenever a conflict is seen among the Vedas, Smritis, and Puranas, there the Vedic teaching is to be taken as anthority; while of the other two, the Smriti is to be perferred" or

श्रुतिस्मृतिविरोधे तु श्रुतिरेव गरीयसी

"In case of a conflict between the Vedas and the Smritis, the Vedas are more authoritative."

The Arya Samaj, and its founder Swami Dayanand Saraswati have practically rejected the authority of the Puranas, and preach that in matters of religion the authority of the Vedas is supreme and that whatever is conformable to them is to be accepted, and the contrary is to be rejected. The fact is that the Vedas teach a most rational and scientific, and at the same time a natural, pure and simple religion, altogether free from the superstitions and social evils which disfigure the modern Hinduism and are responsible for the present degradation of the Hindus. In the Puranas, that religion

has undergone a radical change for the worse. In place of a pure monotheism taught in the Vedas, the worship of numerous and frequently antagonistic deities, as taught in the various Puranas, has come into practice. Idolatry which was quite unknown in Vedic times has become prevalent. In place of a natural classification of society into four Varnas, *viz.*, Brahmans, Kshatriyas, Vaishyas and Shudras, based on natural aptitudes and voluntary choice, which gave free scope and equal opportunities to all individuals for progress according to their qualifications and industry, a most iniquitous and unnatural system of hereditary castes has come into vogue which has split up Hindus into numberless subdivisions wrecking all social and political unity, denied opportunities of progress to a vast majority of the community, or the so called Shudras, and branded millions of them as "untouchables" thus condemning them to a life of great miseries.

The position of women, who in the Vedas are accorded equal privileges with men, became very deplorable in the Puranas. They were denied the right to get education, and doomed to the seclusion of *Pardah*. Widow remarriage which was allowed in the Vedas was prohibited. Adult marriage so clearly taught in the Vedas gave place to child-marriage leading to the physical and intellectual deterioration of the race, and increasing the number of child-widows, doomed to perpetual widowhood.

The position of the Arya Samaj with regard to the Vedas as stated above is sometimes characterised as "pouring new wine into old bottles", and it is contended that the Arya Samaj and its founder borrowed these ideas of religious and social reforms from Western education and have attributed them to the Vedas. A study of the works of Swami Dayanand Saraswati, who, as is well-known, had received no western education should convince every earnest student that all his teachings as indicated above, are really based on the Vedas.

The great scholar, Sir William Hunter who connot be suspected of partiality for the Vedas recognises that the old Vedic religion

was very different from modern Hinduism or Puranic religion which he calls an "amorphous growth", a "joint product of non-Aryan darkness, and of Aryan light". He has explicitly stated that like widow-burning, "the other dark features of Hinduism also rest not upon the Vedic scriptures, but are the result of a human compromise between Aryan civilization and non-Aryan barbarism". I need hardly state that when speaking of "the great religious movements of our day" he distinctly refers to the Arya Samaj. For his book from which I have quoted appeared in 1882, when the work of Swami Dayanand Saraswati who "rejected the authority of mediaeval Hinduism and appealed back to the Veda." His chief endeavour was to rid Hinduism of its dark features, its evil customs and superstitions which are a later accretion forming an ugly crust over it, and thus to restore it to its pristine purity.

The Arya Samaj maintains that the Vedas are in full accord with reason and science. This is no new dogma. The *Sankhya Darshana* says—"बुद्धिपूर्वा वाक्यकृतिर्वेदे" The teachings of the Veda are in accord with reason." This is looked upon by those who have received western education as an extravagant claim. For, in Europe there was a bitter conflict between Science and Religion for several centuries. This was so because in Europe science was first cultivated by Muhammadans who conquered Spain in the eighth century and established a large University at Cardova. They translated many Sanskrit and Greek books and introduced Arithmetic and Algebra and Trigonometry, which they had learnt from India, into Europe, thus laying the foundation of Astronomy, Physics and Chemistry. On account of their religion they came into conflict with Christian Europe which therefore put a ban also on science which they had introduced.

In ancient India, a conflict between science and religion was simply out of question, For the very word *Veda* means knowledge, being derived from the root *Vid* to know, as the word *Science* is derived from *Scio* to know. In fact, all sciences in ancient India were cultivated, and regarded as parts of the Veda, and were classed as (*i*) Upavedas (*i. e.*, subordinate Vedas), (*ii*) Vedangas (*i. e.*, limbs of the Vedas), and (*iii*) Upangas (*i. e.*, subordinate limbs of the Vedas). In

Puranic or mediaeval times, the Vedas were unfortunately forgotten or ignored. They were looked upon and also wrongly interpreted as books of only ritual, instead of books of knowledge as their very name signifies. They were thus only recited at certain ceremonies and there were very few persons even among good Sanskrit scholars who knew or cared to know their meanings. In fact, they ceased to be studied. It was the genius of the great Dayanand who having studied the Vedas with the help of ancient commentries like Yaska's *Nirukta* and *Brahamanas*, found out their true meaning, and promulgated it to India and to the world thus rescuing them from the oblivion to which they had been consigned.

It is not surprising that with such a noble and liberal religion which identified itself with knowledge and science, this ancient land called Aryavarta developed a high civilization in very early times (while most of Europe was still in a state of barbarism). Education was free and wide-spread, and commenced at an early age. Every child after his investiture with the sacred thread was sent to a *Gurukula* which meant a residential school or college. There were also bigger *Gurukulas* or *Ashramas* which were large universities where as many as ten thousand students were taught not only religion, as is commonly supposed, but also arts and sciences. These universities existed in this land long before the idea of a University dawned on the European mind. Even in later times, large Universities such as Taxila or Nalanda existed in this country, the ruins of which can still be seen. They were visited by the famous Chinese traveller Hiuen Tsang in the seventh century. Hiuen Tsang himself stayed and studied at Nalanda for a considerable time, and he says in his narratives that there were several thousand monks studying there. The University at Taxila flourished in Alexander's time and even as late as the eighth or ninth century when during the reign of Harun Rashid, the celebrated Caliph of Bagdad, Arab students also used to attend it chiefly for studying the science of medicine. The ancient Indians made great progress in arts and sciences as well as in philosophy and religion, and have made a valuable contribution to the literature and culture of the world.

They may be said to have been the first teachers of mankind in several sciences *e. g.*, Arithmetic, Algebra, Medicine, Music, &c. The subject has been dealt with in an exhaustive and admirable manner by Mr. Har Bilas Sarda, the worthy recipient of the present volume, in his celebrated work *Hindu Superiority* which contains a mass of valuable testimony from a number of great scholars including some eminent scholars and savants of Europe to the remarkable achievements of the Hindus in the past, in nearly all spheres of human activity.

The Vedas are called (triple science), because they consist of three parts, *viz.*, *Jnana* (knowledge), *Karma* (works), and *Bhakti* (devotion), which is an all-comprehensive division of all that man can attain for the human mind, has three functions, *viz.*, knowing, willing and feeling.

I need hardly say how vast are the fields of knowledge to which our present intellectual achievements have only opened our view, and how infinitely vaster regions still remain beyond our pen! Sir Edwin Arnold in his famous poem, the *Light of Asia*, containing the life and teaching of Gautama Buddha, has aptly put the following beautiful words in the last speech of the Master:—

"Veil after veil will lift
But there must be
Veil upon veil behind."

The last veil can lift only when a man attains to *Mukti* or deliverance.

The great German poet and philosopher Goethe, while dying cried for "Light, more Light". Similarly Bharadwaj on his deathbed cried for full and perfect knowledge. There can be no higher aspiration for man.

HAR BILAS SARDA AS A LEGISLATOR

BY

DURGA DAS,

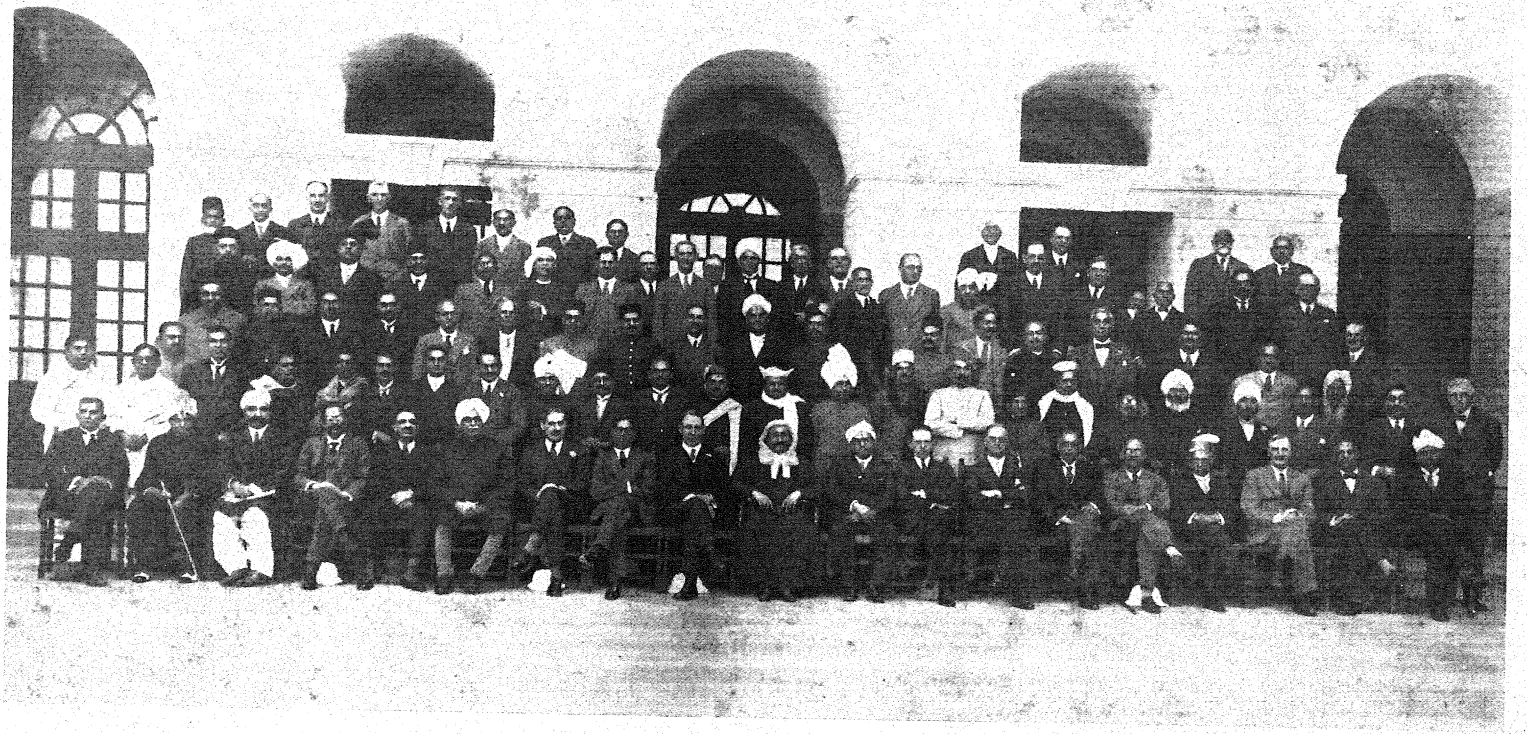
Editor, Associated Press of India, Simla.

AS a legislator, Diwan Bahadur Har Bilas Sarda had a dual personality. His speeches had solid matter, but they were rarely heard with the attention they deserved. The reason was partly, the low voice of the speaker and partly, the distaste of all popular houses to speeches bordering on essays. And yet there have been few Members of the Legislative Assembly who have enjoyed the respect that Mr. Sarda had earned by his studies and patriotism. It was his faith in social reform which infected his colleagues and won from Government an alliance so essential to the piloting of the Child-Marriage Restraint Act.

When the history of the Montford Reforms comes to be written, and the effect of legislative achievements is weighed in the balance of national progress, Mr. Har Bilas Sarda will be found to have earned a most honoured place. His achievement, so colossal and yet so unostentatiously achieved by so unostentatious a man as he, would be welcomed as providing India with the first fruits of enlightened social legislation. I feel that the success of Mr. Sarda was due to the basic law of life, that he who sows reaps the harvest. Through a life devoted to the cause of social reform and research, Mr. Har Bilas had won the title to give India a lead in the social field. By the Superior Will he found himself in the Assembly and the Ballot Box, the party currents and cross currents—all worked invisibly to help him to reap the harvest, when others, more skilful in the legislative technique were left behind.

Well may his countrymen tender him their heartfelt thanks for his great service to the motherland.

LEGISLATIVE ASSEMBLY, NEW DELHI. 1933 A.D.



HAR BILAS SARDA: SIXTH FROM THE LEFT (Sitting).

CULTURAL MOVEMENTS

BY

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LOOKING at the historical movements of culture in the world of humanity, we are simply struck with wonder by certain peculiar phenomena which pervade them all. Wherever two nations have come into close contact, whether by political conquest or otherwise, it is not the case always that the conquerors have given their own culture to the people conquered, nor the larger number in contact with the smaller have succeeded in enforcing their own ideas and ideals on the latter. The result has often been quite the reverse, wherever the groups concerned differ in their cultures. There has been in such cases a mutual 'give and take.' The superior culture, whether the superiority lies in mere material or spiritual values, has unconsciously been imbibed by the inferior. In this borrowing of the superior by the inferior, again, the acquisition has not been always a pure imitation. There has gone on a peculiar adaptation, the borrowed elements being modified, more or less, in accordance with the mentality of the borrower. The result has been a distortion of the ideas adopted. And in course of time, this distorted view of the original comes to be proclaimed with pride as their own inherent culture, forgetting the source from which the influence came. Nay, the elements inadequately imbibed undergo changes in the meantime and become encrusted with ideas generated by subsequent historical incidents, social or political.

The statements made above in the abstract may be illustrated from the cultural history of different nations, ancient and modern. Looking back to the most ancient days of Egypt, of which some relics and records have of late been discovered, we find that the people there had attained a high material and spiritual level

in their culture. It is not known definitely from what external sources, if any, they had borrowed it, or whether it was inherent to their mentality finding expression under the influences of their own environment, physical and social. But that their culture, whatever its sources might have been, did influence the neighbouring nations, in their own continent and in Asia and Europe, is a historical fact. It may be questioned how far this influence had its effect on later Judaic religion, but that the religious rites and practices of the peoples owed a good deal to the Egyptian cult, before the advent of the Mosaic Monotheism had got a footing there, cannot be gainsaid. Coming down to a somewhat later time, we find, again, that the Greek and the Roman settlers or sojourners in the country imbibed and carried home many elements, both intellectual and artistic, from the culture of the land. Unfortunately this culture underwent a decay when the country came under the Roman rule; and whatever vestiges of the old were still retained in their idolatrous cult perished, it seems, with the later conquest of the people by the iconoclastic Saracens. These Arabs, again, were not free from external influences, both intellectual and spiritual, in their own culture. They owed their philosophy and science to the Greek, and their monotheistic religion to the Judaic. So ultimately the conquerors here got their higher culture from the conquered. Coming to the Babylonians, again, we find that most of their culture came originally from distant Egypt, through intermediate links, modified to suit their mentality. The Assyrians, a people more martial in spirit and stronger in physique, but low in intellectual and religious culture, subjugated Babylonia politically, but were themselves in turn subjugated morally by adoption of the higher culture of the people they conquered. The Jewish fugitives, who on account of the Assyrian conquest of their country, ran away and settled in Babylonia, were not without influence from the people in the midst of whom they had to live for a long time. Many elements of later Judaic culture, religious and secular, can still be traced to this influence, as well as to that of the Aryan culture which subsequently overspread ancient Iran and its neighbouring countries.

Speaking of the Aryans, again, a people of a higher and unique culture, both intellectual and spiritual, we find them, in their advance from their ancient home, spreading on their own culture in countries which they conquered or where they settled. This is what took place in Iran and Hindusthan, which had many ideas and practices in common in ancient days. The same thing occured in European countries with the advent of the Indo-Aryans. The Aryans who advanced towards and settled in India went on exercising the same influence in their progress from the western borders towards the east and the south. Here, as in ancient Hellas, they found a fruitful soil to cultivate, further the seeds of culture they had brought with them owing perhaps to the suitable surroundings in the midst of which they had settled. The result was high intellectual and spiritual progress, the record of which is still extant. It is, indeed, difficult to surmise what weight this progress would have attained, if the political and social circumstances had been what they were in the hey-day of Aryan civilisation in India. The case of ancient Greece was, however, somewhat different after Roman conquest. The Romans who conquered the Greeks adopted their superior culture and carried it on in a modified form as suited to their own mentality, the result of which is still dominant in European countries. The barbarian Vandals and Goths who subsequently conquered the Romans and devastated their empire, adopted unhesitatingly the culture of the people conquered which they found to be much superior to their own in many respects. And the result was the Mediaeval culture of Europe, the elements of which can still be traced down to the modern day. Iran had a sad and curious fate owing to the political revolutions that went on rapidly in the country due to almost incessant incursions of conquering hordes from the north and the west. Still the influence of their own culture, specially on the artistic and literary sides, is apparent on the barbaric peoples who conquered the Aryans there. So far as the Greek conquest and occupation of the country is concerned, it was an affair of mutual 'give and take' as between successors of the same stock, racially and culturally. This mutual inter-change of culture

took place to some extent, also in India after the Alexandrian conquest and the Greek occupation of the land by scanty settlers, permanent or temporary, in the Punjab and the Sind.

This movement of a higher culture to and among people of an inferior type was not, however, always an affair of political conquest and occupation of the countries where it spread. The case of Buddhism in the East and of Christianity in the West testify to this. They are both religions of peace and fraternity. The cult of Buddhism, which is but an off-shoot of the Aryan non-aggressive culture, found converts wherever it was preached by missionaries, at first organised by Asoka, not only among people of low barbaric culture, but also among those who were otherwise civilised in many respects, as for instance in China. Christianity, similarly, with its doctrine of brotherhood of man and high spiritual culture, spread, slowly at first through many martyrdoms, but more rapidly later on through the conversion of political rulers, in the different countries of Europe, supplanting the old religious ideas and practices which were in a decayed condition at the time. In this spread of Buddhism and Christianity among the peoples converted, however, the old pure cult of both underwent modifications in different forms in different countries, due to the mentality and the circumstances of the people concerned. Many elements of their own cult found unconscious entrance into the new, and the result was a modified religion, in which the true original spirit of Buddhism or of Christianity was far to seek. The same sad degeneration occured also in the fate of the original Aryan religious cult of India. There came to enter into the faith elements derived from the non-Aryan neighbours and adapted grotesquely by their hospitable host. This happens always when the spirit of the old comes to be forgotten, or cared little for, and the culture degenerates consequently into mere external forms. In speaking of the spread of Buddhism, again, when we come down to its adoption by Japan from Korea of old, which was then the home of Chinese culture, we find a repetition of the same story. In the wars with China in times long past, in which the Chinese were worsted by the martial people of Nipon, the political conquest, was

accompanied or followed by a large borrowing of the literary and artistic elements of culture of the people conquered. Unfortunately this debt to both is forgotten by the proud imperial Japan of the day.

Coming down now to periods comparatively modern, we find that same sort of movements of culture, with more or less attendant modifications, have taken place on similar lines. Not unnecessarily multiplying instances, let us now confine ourselves to the case of our own country. There are two prominent incursions into this land from the outside, which have materially affected the people in many ways. Both began by conquest after a great struggle, until the conquerors got a permanent footing in the land. The earlier one came from the border-lands of India in the north-west, the later one from the distant continent of Europe, culminating in the British rule which supplanted that of its predecessors and is continuing still with a firm hand. The question before us is—how far and in what respect have these foreign incursions and occupation influenced the native culture of the people? This culture was, of course, a complex by itself and had undergone many modifications from the earliest days owing to changes in the circumstances of the people, both external and internal, into which we need not enter here. Our purpose is quite different. Of the two peoples who came into India, the earlier one settled in the land, finding it offering many amenities of life, material and moral, which were rare in the arid and barbaric regions of their ancestors. Thus came the Muhammadans and the Hindus to live in close physical and social contact with each other. The inevitable consequence was a mutual interchange of what was best in the culture of either. The whole process was a smooth, if not an unconscious, one. There was nothing like the deplorable self-consciousness of the present day with its consequent aggressiveness on either side. One essential feature of Hindu culture is an all-round tolerance and peacefulness in human dealings. This was being imbibed unconsciously by their old Muslim brethren. This process and its consequent social brotherhood of the two communities would have gone on improving, had the political circumstances of the peoples been quite different from what they are at present. There would

have been nothing like the Hindu-Muslim problem of the day. Looking at the situation which is unfortunately growing worse day by day, I think with a deep sadness at heart, what a spiritual loss our Muslim brethren are incurring by their antagonistic attitude towards their Hindu neighbours. They speak proudly of their own culture and its superiority, but would never care to enquire wherein lies that superiority. In the name of their own culture, they are but trying to revive an incidental feature in the early history of the spread of their faith. They are in a way going down to what may be excusedly called the 'Bedouin Culture'. This is indeed very deplorable, seeing that the higher elements of culture—tolerant and peaceful—which they had imbibed from their Hindu neighbours are being cast aside with no positive good to themselves, except the so-called political advantages under the suzerainty of the British rulers, which is foreign to them as to their Hindu brethren.

It is to this British occupation of the country to which I come now. Unlike the Muhammadan rulers, these people have never cared to settle in the land for climatic and social reason. Whatever might have been the case with earlier commercial immigrants, and adventurers in civil and military capacities, the present-day Europeans are but mere sojourners in the country always looking forward to the day when they would be able to retire, safely and soundly, to their own motherlands. The consequence is that they have never been in *true* social contact with the people of this country, and, with the pride of a ruling race, have never cared to give serious attention to the proper study and evaluation of their culture. Wherever any social contact has been attempted, that has rather been unfortunately more apparent than real, more superficial than intimate. Still their influence on the culture of the land has been very great in more ways than one. They are people very powerful, economically, politically, intellectually, and their high achievements in these fields have found continuous expression from the press and the platform and in many other activities. The educational system they introduced in the country and the institutions which have sprung up widely as a result, together with the easy access to their literature, have done no

doubt a great service in enriching the old culture of our people with new ideas and ideals, so much so that it becomes difficult to discern under this heavy encrustation, where our own, if any, lies underneath. All communities in their country have, more or less, fallen under the influence of this liberal system of infusion of culture. But the gain has been, for the most part only material and to some extent literary. Has there been any on the spiritual side ? This may be questioned. Have we in return contributed anything of real value to the West and its culture ? It may seem doubtful that we have done any hitherto. If we closely look into the present-day philosophical and spiritual ideas of the West, we cannot fail to find there faint traces of the East. This influence has been no doubt a tardy one. But that was bound to be in the situation—geographical, racial, social and political. The question now is—what more can we contribute palpably on the intellectual and spiritual sides, as also the artistic, and thereby conquer our conquerors morally? To achieve any success in the endeavour, we have to place before them, in a convincing way, what the essential and the most valuable elements in our culture are—what spirit runs deep down under the external forms of our profession and practice which are but due to historical circumstances changing from time to time. We wonder whether we may ever be able to do any fruitful work in the line. But the signs are, however, hopeful, as the liberal deliberations of the Conferences of World-Faiths indicate.

MARRIAGES IN GREATER INDIA

BY

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THERE have been recorded in inscriptions (mostly in Sanskrit) some interesting marriages in the history of Greater India.

To start with, we may mention the legendary accounts of the marriage of the Brahman Kaundinya, who came armed with a javelin which he had received from Ashvatthama, the son of Drona, with Soma, the daughter of a Naga King of the region now known as South Cambodia. This marriage is also referred to in Chinese annals and had important consequences. For, according to tradition, from this union issued the lunar dynasty which ruled over Fu-nan —the Chinese name of a kingdom of which the capital was the ancient Vyadhapura (in South Cambodia). Then, again, there is the legend of the marriage of Maharshi Kambu with the *apsara* Mera, from which union sprang the solar dynasty of kings who founded the realm of Kambuja (Cambodia) on the ruins of the former kingdom of Fu-nan.

Coming to a period, for which we have authentic history, we find in an inscription of the sixth century A. D. that a Kshatriya princess, sister of king Bhavavarman of Cambodia was married to a Brahman, Somasharman, and that the offspring was a Kshatriya. To quote from the inscription, which is in Sanskrit—"There was the daughter of Shri Viravarman, the sister of Shri Bhavavarman, who, devoted to her husband and religion, was like a second Arundhati. He, who took for his wife this lady, the mother of Hiranyavarman, was the moon among Brahmans, an Akriti Svami, the foremost among those who are versed in the Sāmaveda—Shri Somasharman." By Akriti Svami is probably meant one who has mastered some Śaiva ritualistic system.

A Chinese account of Cambodia in the seventh century A. D. gives us the following details about marriage ceremonies:—"When they marry, they send only a robe as wedding present to the bride. When the date is fixed, the go-between goes before the bride. The families of the bride and bridegroom do not go out of their houses for a week. Day and night the lamps are lighted. When the wedding is over, the husband takes his share of the family property and goes to live in a house of his own."

An eleventh century Cambodian inscription gives us the following information about the marriage of a well educated Brahman lady of the name of Tilaka. "In her youth not only had she a beauty most excellent coupled with right conduct—but by the elders, the royal *gurus* and the most learned, she was honoured publicly and proclaimed as the goddess Vagishvari (*i. e.* Sarasvati), and in contests of learning, being reckoned the foremost, she was decked with jewels. By the prediction of a sage, she became the wife of a devout Śaivah Namah—Śivaya (नमः शिवाय). Their son, Subhadra became famous as the pandit of the *sabha* of Jayavarman VI."

A twelfth century Cambodian inscription gives us interesting details about the marriage of Jayavarman VII. His queen, Jayarajadevi was the grand-daughter of a Brahman. She had been educated by her elder sister Indradevi, a fervent Buddhist and a very learned lady, who taught the scriptures in three convents. This long Sanskrit inscription refers to her husband living as an exile in Champā (modern Annam) and her sad ascetic life. Her fidelity and devotion to religion are compared to the tragedy of Sita's life. The concluding portion of the inscription tells the story of the return of her husband, his victories and his coronation as king of Kambuja. Jayavarman VII was one of the greatest sovereigns of Cambodia who conquered nearly the whole of Indo-China from Burma to Annam.

Passing on to Java we find in the Panji romances, still so popular with the Javanese (tales of love and adventure in which figure kings from Gujrat, Bengal and Tanjore), reminiscences of the marriage of king Kameśvara I and Princess Chandra Kirana early in the twelfth century A. D.

Finally in the Javanese chronicle, *Pararaton*, we have the story of Ken Arok, the founder of the Majapehit dynasty (the last dynasty of the Hindu period of Java), and Queen Dedes. Ken Arok was an adventurer who hesitated at nothing. Hearing from a Brahman that he (Arok) was destined to be great, but that he must marry a Padmini before he could aspire to be a Chakravrati sovereign, he aspired to the hand of Queen Dedes—the most beautiful woman in Java. After a series of murders, culminating in the assassination of the king—the husband of Dedes—Ken Arok ascended the throne and celebrated his marriage with the widowed queen whose features have been immortalised in the celebrated image of Prajnaparamita—one of the gems of Indo-Javanese sculpture.

GREETINGS

BY

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MY hearty congratulations, greetings and good wishes to Diwan Bahadur Har Bilas Sarda on the completion of seventy years.

He has served his countrymen in more than one field. As a writer, social reformer and public spirited citizen of India, he has left his mark on the public life of his province and country.

SOME DIFFICULTIES IN THE WAY OF SOCIAL REFORM IN INDIA

BY

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I take this opportunity of paying my tribute to Diwan Bahadur Har Bilas Sarda on the completion of the Biblical span of years, in dicussing at least two of the difficulties which stand in the way of a cartain section of our educated class when faced with the problem of social reform. The difficulties are not usually formulated, but none-the-less they exist, as attitudes, and work insidiously in the minds of those to whom the necessity for change should in all conscience first be manifest and upon whom the duty of the dissemination of the spirit of reform has been generally supposed to devolve. Put simply, but on the plane of propositions, the main objections of this class to reformist legislation are: first, that the present human motives obtaining among the people who need reform are not sufficient, either for its initiation or for its success; second, that the Indian social system has certain features of its own which should not be submerged in the process of its being brought up-to-date in consonance with the tentative conclusions of an alien culture. The psychoanalyst confronts the patient with the disease. In social affairs pathological methods may be equally effective; in the long run, however, because intelligent people are distinguishable by their capacity for devising diverse methods to rationalise their mental habits and perpetuate them thereby. In this essay, illustrations will be given from marriage and labour legislation.

Indian marriages appear to be motiveless, the earlier the age of marriage the less the play of motives of the parties immediately concerned. But as young persons are given away in marriages by the elders, the latter may be said to have some motives in the act.

On a cool analysis of the facts, the parental desire to be divested of the responsibility of keeping grown-up persons unattached in the household seems to be chiefly operative. The mother fears that the adolescent is sure to go wrong, and once detected, no settled life will be possible. She impresses upon the husband the necessity of early marriage, the pater acts upon her advice, and hence the society is made to act upon the motto 'Catch' em young'. It is a well-known fact that those who are guardianless marry late. For them, the motive seems to be a love of settled life and the need of an acquisition of some economic asset. Religious arguments come later, *i. e.*, later than the betrothal and, still later, in life. Older people desiring a second or third wife in the presence or absence of the previous one import religion into their desire. Guardians wanting to close up their mundane work do likewise. The above remarks hold true of all classes of people in India. The modifications, where they are to be found, do not negate the essentials. In brief the motive behind early marriage is the faith that sex is sin. The next step is the idea that marital sexual relationship is chaste, and marital fecundity converts sin into virtue. Children have to come even when they die in the first year of their birth. In other words, results without reference to their permanence, count in marriage. Indian marriages are a supreme instances of 'Nishkam Dharma'. The larger the family the greater is God's blessing, because the sole divine purpose of sex is serial reproduction. A childless women is thus a bad omen. A further step is the generalization—India is chaste and the rest of the world is not. The beauty of the Indian social system rests upon the above solid psychological foundations, and the defect of the Western social system consists in its sexual freedom. Therefore social reform is anti-religious, un-Indian, and one form of licentiousness.

In labour legislation, up till 1911, the motives of Manchester had covered those of Indian employers. After the war, the cloak was padded at Geneva. Yet it is not difficult to trace the fundamental assumptions of Indian capitalists under their evidences before committees and commissions. The mentality of our landlords works basically in the same way, as is proved by their behaviour and

attitudes towards tenancy legislation and recent Congress politics, the assumptions are: there is a natural division of labour between the employer and the employee, the landlord and the tenant, the master and the servant by which the former should consume what the latter would produce. The latter, again, are hostile to work by nature; therefore, some compulsion is necessary to bring out their capacities. The stimulus of low wages is the surest, as poverty is the best schooling, *vide*, the Shastras. An increase in income is liable to be spent in unproductive purposes, therefore to help the labourers and tenants to specialise in their function of production and save their morals, the maintenance of the barest subsistence-minimum is a parental duty. Parental, for, after all, in the natural order, which is one of harmony of interest between the employer and the employee, the landlord and the tenant, the former are *loco parentis*. As in politics, the employer is the *ma-bap*. The Indian society is the Indian family writ large. That is another point in its beauty. The conclusion is that the family-basis of all relations should be preserved intact otherwise class-conflict, which has been the ruination of Europe, will prevail in India. Be it granted that young men who are married early, employers who pay low wages, landlords who want rent to be paid regularly are not cruel people. They only act as if they feel that they are instruments of God, whereas in reality they are victims of a system with some interesting assumptions which they do not question.

I have so long dealt with the assumptions of the stronger party whose behaviour calls for reform. But in this essay, I am more concerned with that set of people who either oppose reform or are indifferent to it. The above-mentioned beliefs are crystallized in their minds into convictions that the Indian social system, as it has sprung in this space, is peculiarly suited to the people inhabiting it, and for all time to come. This rationalism of intellect has been growing in India from the days of the Swadeshi movement. There is hardly an intellectual who does not hold, even when he is inarticulate, that sex is sin, that the sole purpose of sex is procreation, that the boss is the natural protector of the employee's interests, and that the spirit of Indian culture is a harmony based on the heirarchy of pre-ordained

functions. At least, his behaviour throws up these conclusions. When the intellectual is liberal-minded, he just tolerates reform; when he is up-to-date it is because he is afraid to be called a back number. The ladies are more reformist. The usual disposition of an educated family is the wife with advanced ideas and the modernised husband acting as a brake. The capitalists' sons and daughters are often enthusiastic reformists, but the parental caution, experience, and acquaintance with millionaires' autobiographies checkmate their activities.

These are no imaginary difficulties in the way of social reform. Certain suggestions can be made towards their removal, among which scientific knowledge occupies the pride of place. Thus, a scientific knowledge of biology shows the falsity of the assumptions that sex is sin and that reproduction is the chief function of sex. Similarly, a knowledge of world history can dissipate the superior claims of Indian culture, in as much as such notions of sex morality and natural harmony of interests between masters and servants are universal phenomena, ranging from Benares to Boston. Logically also they are untenable, yet, I do not think that even a spread of scientific knowledge among our educated can fight the assumptions out of existence at a near date. Knowledge is no remedy for belifes, not even right knowledge for false beliefs. Yet without knowledge, beliefs grow in strength and number. Therefore, knowledge has to commandeer a different, and at least, an equally strong set of emotions. It is like grafting healthy tissues to negate the work of the diseased ones. In another language, it is like digging a new channel with a lower level by the side of the closed one. An open fight with prejudices is bad tactics, the best thing is to start operations on a new field and enlist new allies.

Let us not forget the other initial disadvantages for our middle-class intelligentsia. They are divorced from the life of the people, and their book-learning, tending towards specialisation, makes them unrealistic. For aught I know, the social distance between the educated and the semi or uneducated is increasing on account of specialism and unemployment. Therefore, the love of humanity often betrayed by our intelligentsia is often gaseous, *i. e.*, sentimentally

benevolvent. The nature of benevolence being self-pity, its defect lies in futility, so far as the real purpose is concerned. No amount of tears of weeping despots can wash the evils of any society, much less of those intellectuals who have no power even when their hearts are sound. Therefore, after the acquisition of new 'organic faith', which is only possible when scientific knowledge is driven deep into the region of the sub-conscious, the next problem is the acquisition of power to make such faiths effective. Such power cannot come from fat berths but from a liason with the life of the people.

Therefore, new sources of emotion as well as new contacts are necessary. For the first, I submit the feeling for social justice, and for the second, alive historical sense. Justice is more concrete than sympathy in as much as it is grounded upon sure knowledge of the process of exploitation history reveals. In other words, sympathy is human without being historical. The notion that sex is sin, is only the moral gilding done by the husband in league with the priest to keep the private property in perpetual possession in this life, and beyond. In recent years, this gilding has been decorated by Indian males in true Victorian fashion. The feeling for social justice, based on the history of marriage, can alone scrub it off. Once this is done, the iron will come out, and our women will be the first to break it. Here, as elsewhere, the evils of marriage can only be removed by the aggrieved party. The male's part is to teach the female the lesson of history, *viz.*, that the love of marital relationship is exploitation, sexual and economic. This teaching should be informed by the feeling of social justice. I do not believe in academic abstractions where vital issues are concerned.

Similarly, in purely economic affairs, *e. g.*, in the relation between capitalists and labourers. Any student of economic history knows that its essence has never been philanthropic, the only difference from age to age has been in the forms of rationalisation. From slavery to factory employment, it has been a lengthening of the chain and its gilding. The chain has always been there, binding the labourer to the employer. No moralising, no appeal to necessity other than the historical, not even a reference to the genius of local history

that inculcates harmonious relations can abolish the chain. In this matter, there is no geographical variation; in this case, geography is an instance of history. Thus Indian economic history is a part of world-history and what we see to-day is an illustration of the world-process. Far be it for me to deny that the course of events in India has no features of its own. That course is very real, but then this reality is processional within the larger ambit of the world. It is stupid to think that India is outside time and place. Indian history is a going concern, and not a process of degeneration from some ideal type, say, as envisaged by Asoka and Akbar. India during the last two centuries has been ploughing a lonely furrow in the sands, now she will have to work in team and find lands fertile.

Such a conception of history lifts its students from mere academic knowledge to the plane of emotions. Out of these emotions again the particular one of social justice is selected. I am sure that Diwan Bahadur Har Bilas Sarda has the above sense of history to guide him. I do not know him personally, yet I can detect the proper emotion and the adequate vision in all his efforts. May he live long to give strength to those who being inspired by him will go ahead of him to make history!

BRAHMAN ARISTOCRACY
IN
ANCIENT HINDU STATES

BY

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IN one of his dialogues, the Gautama Buddha is said to have stated that there was no field of work in which the Brāhman did not successfully engage himself, and yet he called himself a religious man and philosopher, not caring for the world. So, it was in appearance, a Brāhman even now is a religious man or a philosopher and yet he engages himself in all kinds of worldly activities, as his ancestors did in ancient India. During the Buddhistic and Hindu periods of Indian history, he was not merely a politician, but a military man. It is, however, generally believed that excepting in the Epic and Mauryan periods, he never took himself to military life. During the Epic period, Droṇāchārya and his near relations were famous warriors. At the close of the Mauryan period, the Pushyamitra and Kāṇva dynasties distinguished themselves as empire-builders. About the fifth or the sixth century of the Christian Era, the Kadambas took themselves to the military profession and keeping the Pallavas at bay, set up a monarchy in what is now known as Shimoga district in Mysore. It is believed that these are a few exceptions and that for the most part the Brāhman lived a religious life as a priest or a Vedāntic philosopher. But history disproves this and reveals that he was rather a military man than a priest and that only at the close of the Vijayanagar empire, or better still at the fall of the Mahrattā empire, he threw away his weapons, and took the *Kuśa* grass in his hand. This is corroborated by the Kanarese inscriptions collected by the Epigraphic Department in Madras during the twenty four years from 1904 to 1928.

The following is a brief summary of the part played by the Brāhman in the Chālukyan, the Rashṭrakūṭa, and other ancient states. In those days, most of the villages and cities were fortified and the inhabitants, consisting of Brāhmans and non-Brāhmans had some training for war to defend themselves against aggression. The Brāhmans were the teachers of the military art.

In the inscriptions of Madras, Nos. 108 of 1904, 107 and 97 of 1904, 122 of 1913, 450 of 1914, 445, 470 and 471 of 1914, 503 of 1915, 213, 264, and 287 of 1918, the Brāhman Mahājanas of Ayyāvale, Alambar, Hosa-haḍangile, Kuruvatti, Bāgali, and other villages are described as brave warriors ever ready to repel an attack upon them. They are described as "ripu-kula-kadalīvana-kunjarar" as destructive of enemies as elephants of plantations of plantain trees; "Javana miseyam kilvar", pull away the moustache of even the god of death; "mārāntavarige kesari", a lion to those who confronted them in battle; "śrutismṛitige tan līlāgṛiham", the play-ground of the Vedas and the Smritis; "sankrandanah samyuge", an Indra in war; "Javadūtara jaddam tegevar" rouse the messengers of the god of death from torpor; "śaraṇagatavajrapanjara", protective mail-armour to those who seek their protection; they are said to possess such physical strength that "pariva baṇḍiyam kālim kavar", they can individually stop a running cart with the leg.

Most of the ancient Hindu kings appear to have been entrusting their armies to Brāhman Daṇḍa-nāyakas or commanders who, according to the inscriptions, were noted for their bravery and financial insight. Sometimes, they were not merely commanders of the army, but also, the chief financiers of the Kings, (Sunkada perggaḍe and Daṇḍa-nāyaka). The following are some of the Brāhman generals and financiers. They were also called "Arasas", chiefs:—

1. Anantapālayya or Anantapālarasa was both a Daṇḍanāyaka and Sunkada Perggaḍe and his name is mentioned in 29 of 1904, 276, and 316 of 1905; 230 of 1913; 714 of 1920, 700 of 1920 and 819 of 1922.

2. Indirānayya of the Sāvasi sect of Brāhmans is praised both for his a bravery as a General and for his skill in financial matters, 229 of 1918.

3. Indirāna Chaṭṭayya of the same sect is another General mentioned in 229 of 1918.

4. Kālimayya or Kālidāsa, mentioned in 78 of 1904, 555 of 1915, and 337 of 1920 is another distinguished General.

5. Kalideva Daṇḍanāyaka is praised for his bravery in 555 of 1915.

6. Govinda Daṇḍanāyaka, 25 of 1905.

7. Dekarasa, 46 of 1904 and 210 of 1918.

8. Kaśimayya, or Keśirāja, or Keśava, as he is called, is praised not merely for his skill in military and financial matters, but also for his literary ability.

9. Mallideva known also as Mallappayya or Mallarasa finds mention in 46 of 1904 and 503 of 1915.

10. & 11. Nāmaṇa and Bammaṇa, brothers of Anantapālayya, are mentioned as distinguished Generals in 753 of 1917.

12-14. Padmadeva, Lakshmīdeva, and Vatsachamūpa are extolled in 555 of 1915.

15. Recharasa is another General extolled in 337 of 1920.

16. Maheśvara Daṇḍanāyaka, mentioned in 258 of 1905, bears the title "Chalūkyakulamūlastambha", the basic pillar of the Chalūkya dynasty.

17. No. 76 of 1904 praises the bravery of Dāsaya Nāyaka, son of Mārtaṇḍayya.

18. Mention is made of Sovarasa in 99 of 1904.

19. No. 50 of 1904, speaks of Mārtandayya, son of Mallapayya, and grand-son of Keśiraja, as a distinguished General.

20-26. Rishimayya Daṇḍanāyaka, 105 of 1904; Mārasinganāyaka, son of Nāgavarmayya, 451 of 1904; Nāgavarmayya, 451 of 1904; Srīdharayya, 518 of 1915; Mallarasa, 505 of

1915; Muddarsa, 459 of 1914, 114 of 1913 and 96 of 1904 and Mahāvishṇavarasa, 42 of 1904, are Generals of great reputation.

27. Durgarāja, son of Durgasimha and grand-son of Echaraja, is a famous General mentioned in 235 of 1914.

28. Raviga or Ravimayya is one of the most distinguished Generals and financiers and is called the Pillar of the Chalukyan dynasty. The king is said to have bestowed royal honours upon him. He is also praised for his charities made on the banks of the Ganges, the Jumna and the Narbada, 128 of 1913.

29-30. Paśupatibhaṭṭa, 29 of 1904; Śivarāja, 29 of 1904, are said to have been Generals under the Ganga King Durvinīta.

31. Demarasa, 494 of 1944, is not merely a General, but also a teacher of the art of dancing to dancing girls. He is called Viṭachakravartī.

32-33. Amitayya, 280 of 1925 and Śivakīrtideva, 38 of 1904, are other Generals.

It is likely that preference shown to Brāhmans as generals and financiers, was due to their unflinching loyalty and to their aversion to have the throne for themselves. The case of the Pushyamitra dynasty and that of the Kanvas seems to be an exception. They seem to have followed the views of Kauṭilya who in his *Arthaśāstra* advocated the policy of preserving the throne for Kshattriyas. Kauṭilya says in his *Arthaśāstra* that Bharadvāja, an ancient politicīan, held the view that when opportunity occurred, the Brāhman minister should set himself up as a king. It is inexplicable why the Brāhman as a class gave up the military profession and became an effeminate priest after the fall of the "Vijayanagara Empire".

MADE IN HEAVEN

BY

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RAMASUBBAN prided himself on the fact that he was thoroughly up-to-date, and you must grasp this point quite clearly, otherwise you will never understand how he came to oppose the Child-Marriage Restraint Bill. Every body, that is every body whose opinion counted, was for the Bill. Therefore it followed that Ramasubban should oppose it. He had been nursed on paradoxes and Bernard Shaw. His strength was as the strength of ten because he stood alone. To agree with him was to undermine his greatness and to offer him a deadly insult.

When he undertook to move in his College Debating Society that the Child-Marriage Restraint Bill was "unwise, unjust and inexpedient," few were inclined to offer him this insult—few, that is, whose opinion counted. There were of course the young men of the old school who clung to their tufts of hair, besmeared their foreheads with every kind of caste-mark, and muttered darkly about modern civilization and (rather incongruously, in the same breath) the Christianization of the country and the coming of antichrist. Ramasubban welcomed their support. They had merely to espouse any cause for the audience to vote in a body for the opposition. But their dulness would provide the whetstone for his wit. In their ignorance, his skill will, like a star in the darkest night, indeed.

It was a great day in Ramasubban's college career, and he rose greatly to the occasion. His speech was a tissue of brilliant wit and sparkling epigram. He made it quite clear that he had little in common with those pious men down south who were performing "Yāgas" to avert the disastrous Marriage-Restraint Act; these men,

he said, would do well to leave the gods in heaven alone, and make their offerings instead to the godlings in the Assembly. The Marriage-Restraint Bill was, in part, a remedy to some of the ills exposed by Miss Mayo's 'Mother India'. But most of those ills were illusions hatched in the morbid broodings of a monomaniac, and if Miss Mayo had only got married, *Mother India* would never have been written by Miss Mayo. It was doubtful whether the Act was going to be strictly obeyed, but meanwhile hundreds of marriages were taking place, all round, between infants of ten and six just in order that their parents might sneak past the law and (when the time came) into heaven.

The principle of the bill might be sound, though even of that, one could'nt be sure: had not Indian marriages in the past been eminently successful ? But he objected to having even his marital relations prescribed for him by an alien government. Life's tangles could not all be solved by the Penal Code: 'How small, of all that human hearts endure,' he quoted finely, 'that part which laws or kings can cause or cure.'

It was a great speech. Without descending to the arts of the mob orator, it appealed to every one—the intellectual dilettante, the outraged anti-Miss Mayoite, the nationlist, the anarchist and the sceptic. Ramasubban's motion, as the college magazine reported it two days later, was carried by a thumping majority.

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Wherever there is a hero, there is always a heroine round the corner. Ramasubban was twenty and Padmini only thirteen, but for years all his dreams had been woven round her. She was his cousin, and Ramasubban was a frequent visitor at his aunt's house. Month by month he had watched Padmini grow in beauty and knowledge. Her open mouthed admiration of his own intellectual abilities confirmed him in the belief that she was certainly a very superior person.

Ramasubban's father, unconscious instrument of the goddess Irony, chose the great night of Ramasubban's triumph for his casual

announcement. 'Padmini must be married this year, and I understand your aunt has pitched upon a very wealthy bridegroom.'

'Has She'? said Ramasubban, quite taken aback. 'Yes, Narayana Iyer of Gobichattipalayam'. Must be worth at least a lakh of rupees, they say. He is'nt exactly young—on the wrong side of forty, I should think. But Padmini will be his second wife. His first wife died last year, you know.'

Oh yes, Ramsubban had heard of that. There were all kinds of rumours about the death of Narayana Iyer's first wife. She had certainly not had a very happy life with her husband, and it was even suggested that she had committed suicide. But that was a year ago and people have short memories.

'But why should Padmini be married so soon, father'?

'Soon? She is past thirteen. And then there is Sarda's Act which will come into force this April.'

Sarda's Act. But he had other things to think of.

'Fancy giving Padmini to a man like that! Why he is old enough to be her father.'

'Well, I won't say no to that!'

'Then why don't you argue with her Father?'

'Argue with your aunt!. My dear boy, you go and try. Don't you see she is infatuated with Narayana Iyer's property. I thought Padmini would make a good wife for you. But your aunt says the horoscopes don't tally. Very convenient things, horoscopes', he added cynically.

Ramasubban was sick. (I must go and talk to my aunt', he said, but not very hopefully. The College Debating Society had no terrors for him, but his aunt was different.

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(I hear Padmini is getting married, aunt'—thus Ramasubban, cautiously, feeling his way after the usual preliminaries were over.

'Yes, at last, if all goes well. You see these things will take place only at the appointed hour.'

'But don't you think Padmini is too young' ?

'What nonsense ! Are you a follower of Sarda too' ?

He was not going to open that topic now. So he said, 'But her husband will be thrice her age.'

'Not always, said his aunt with unanswerable arithmetic. 'Padmini is a big girl, and will soon be bigger.'

But she does not know anything about Narayana Iyer. I don't think he will suit her a bit. Why, he has spent all his life in the village.....'

'Don't be so foolish, Subbu. I did not know my husband before I married him, and we did n't spend our lives in London.'

'Pity you didn't', Ramasubban said to himself. What sort of a life had his uncle led with his aunt ? He could remember him now Parameswara Iyer, the dear, old man, God-fearing, law-abiding, who had looked on life, as so many do in India, as a thing to be endured rather than enjoyed, and whom his domineering wife had always found a trifle old-fashioned. They had got on, produced three or four children of whom only Padmini remained, and, when the time came for him to depart, Parameswara Iyer had gone without a murmur. Some people would call this ideal life. Had he not himself interrogated, only yesterday,.....

'When is the marriage to be, aunt' ?

'In about a month. The child does not know a thing. All this nonsense about going to school.....She scalded her fingers last week, boiling the rice, and the potatoes were burnt to cinders.....'

'You won't pack her off to her husband immediately she is married, will you aunt' ?

Of course, Subbu. Narayana Iyer has three children at home to look after, and he is a busy man.'

Ramasubban made one last effort. 'You should marry Padmini to some one nearly her age, aunt. How can you think of burdening her with all this responsibility' ?

'Oh she will get used to it—We all do. Besides, where is an eligible young man ? I thought of you, Subbu—but the horoscopes don't agree. These things are destined, my dear'.

Did God, then, in His infinite wisdom ordain that the thirteen year old Padmini should be saddled with a husband thrice her age, and three children for whom she was in no way responsible ? Was human effort unavailing ? Laws, he had quoted, could neither cause nor cure all that, the human heart has to put up with. But if one were to wait until the Mrs. Parameswara Iyers of the country should gain wisdom for themselves, one would have to wait till doomsday.

There was little more that he could do. His aunt could and would do exactly what she liked with her daughter. He could not even tell her, 'Wait for a few years, or if you must get Padmini married, give her to me. I'll prove an infinitely better husband to her than Narayana Iyer'. There were the horoscopes, and besides declarations of love were all right in English novels.....but in India, they were not good form.

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As he came out he caught sight of Padmini in the garden. He had to say something to her. 'You are getting married, I hear, Padmini', he said, with an attempt at a smile.

'Oh, go away', she said laughing.

He thought of her in Gobichattipalayam—tending that husband of hers, and those three children—and the laughter banished from that face for ever. 'Yāgas' ! Sacrifices of sheep and cows ! It was the young girls, he said to himself bitterly, with the dew of morning on them, that these pandits were sacrificing.....

'But you are getting married, Padmini, it is quite true.'

'Is it?', she said, grave and sober now.

If only he could tell her then and there all that she meant to him, how life for him with her would be heaven on earth, how he would let her grow to her full stature, untrammelled by any sense of duty or responsibility. She should grow like a flower. But could he tell her ?

Thirteen. A simple child, he reflected, that lightly draws its breath—what should it know of love ? He would only be frightening her.

Besides there was the aunt—and Narayana Iyer's money bags and declarations were all right in English novels, but.....

'Hallo, Ramasubban, you made a great speech, yesterday. Congratulations'.

That was Tirumalai, a distant cousin, and like him a frequent visitor at his aunt's.

'Yes, tell us about your speech,' said Padmini.

'O, never mind the speech,' said Ramasubban, almost bitterly; and then, grown suddenly bold, 'Let me look at you.'

It seemed to last a century, that passionate, appealing look. But in less than a minute the gate clicked behind him. Tirumalai, completely flabbergasted, broke into a loud laugh. Padmini's eyes filled with tears.

APPRECIATION

BY

SIR PHILIP HARTOG, K. C. S. E.,

London.

FOR Diwan Bahadur Har Bilas Sarda's Social work for India, I have great admiration.

THE SOCIAL, FRIENDLY, HONEST MAN

BY

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"The social, friendly, honest man
Whatever he be,
'Tis he fulfils great Nature's plan,
And none more than he."—Burns.

DIWAN Bahadur Har Bilas Sarda may not be the first or the foremost social reformer of our times, but his Child Marriage Restraint Act, popularly known as the Sarda Act, has certainly been the fountain-head of a social awakening so far unknown in this country. In his own social, friendly, honest way Diwan Bahadur Har Bilas Sarda planned and sponsored the Child Marriage Restraint Act and kicked up a controversy that has inaugurated a revolution in our social outlook. There is a large section of progressive public opinion in this country which holds that some legislative enactment of the type of the Sarda Act was long overdue, and that the Sarda Act merely touches the fringe of the social revolution that is working in their minds, but the country as a whole was barely prepared to swallow the pill offered by Diwan Bahadur Har Bilas Sarda, and unfortunate though it may seem, it was after great pressure, persuation and propaganda that the Bill could obtain its passage through the legislature.

Since the enactment of the Sarda Act much water has flown down the Ganges, and India and the entire world have undergone a reformation. A new outlook has been given to the Indian people, and what was a social upheaval yesterday seems to be a storm-in-the-tea-cup to-day. When the entire values have undergone such a revolution, the Sarda Act may now seem just a tinkering with the

problem, but it would be a mistake to isolate it from the background against which it was offered. I attach great value to the Sarda Act not so much as a land-mark in our social progress, but as a clarion-call heralding the dawn of a new social awakening.

Society is continually on the move. Social workers and reformers come and go, but social problems remain for ever, and every country and every generation has to meet its own problems. It may be the problem of *Sati* yesterday, it may be the problem of widow remarriage or child-marriage to-day, it may be equality of sexes to-morrow, and these problems will go on multiplying for ever. We do not need prophets or supermen in every generation, for when our social ills become chronic they find their own remedies. We only need an ordinary man gifted with broad vision and good common-sense who comes to the helm and carries us through. Such a man, and something more, we have certainly found in Diwan Bahadur Har Bilas Sarda. He offered a small pill—a pill not to cure an earthquake, but to give the necessary corrective to our society—and he has opened the entire constitution of our society to a treatment that is sure to change the entire face of our system. His has been the thin end of the wedge.

I hail Diwan Bahadur Har Bilas Sarda as a social, friendly, honest man, for he commands a sincerity and a simplicity that wins the hearts of men. His friendly way disarms opponents and his modest outlook wins admiration. In a country where nine-tenths of our "*leaders*" do not have the courtesy of acknowledging a letter or an invitation, it is indeed gratifying to find that even at the ripe age of seventy, Diwan Bahadur Har Bilas Sarda deems it a social duty to acknowledge and, if possible, to respond to every invitation. It shows a social outlook of a social servant who has been commissioned to fulfil great Nature's plan, and it is only through such small chinks that we envisage a great man, truly great in every part.

THE CO-ORDINATION OF INDIAN EDUCATION

BY

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EDUCATION from the nursery to the university stage must be planned as a continuous process. Physiologists and psychologists have distinguished several stages of growth which roughly hold good of most individuals, babyhood, till about five; childhood till about twelve or thirteen; early adolescence till about eighteen and late adolescence till about twentyfive. The age limits show slight variations in accordance with sex, climate and environment and admit of numerous individual variations. But they do furnish a working basis for educational gradation. The important point is that education should not be regarded as ending with childhood; it must continue into early adolescence and beyond. Above all, the present day primary and secondary stages must be linked more closely into a single whole.

One of the practical advantages of this linkage would be that the curriculum could be more scientifically correlated. An urgent reform is to relax the present water-tight division into subjects and to recognise, in practice, the inter-relation of the various branches of study and workmanship. Guidance would follow the order of the development of the interests and powers of the child and the acquisition would be rounded off and synthesised during the last two years of the school stage.

It will, for instance, be possible to begin with the natural interest in one's person and other living beings and lead on to biology, physiology and hygiene. This would open the way to physics and chemistry as well as to psychology. Pupils would be placed in the position of discoverers rather than mere learners. Arithmetic can begin with family accounts and market transactions of ordinary

descriptions. Arithmetical sums on loans, principal, discount, securities, etc. can be made interesting, if they are accompanied by elementary explanations of the corresponding economic phenomena, which can be brought within the range of the pupil's direct observation and interest. The natural curiosity about the physical environment can be guided into knowledge of geography, geology and astronomy. Geography in its turn, would lead to history, economics and sociology. At the same time, the interest in public affairs which the dawn of adolescence brings with it, can be guided and widened into an appreciation of the principles of civics and economics and the movements of history, specially modern history. Visits to farms and gardens can lead to first-hand knowledge of agriculture and horticulture, while factories can form the scene of instruction in industrial methods. And so on. The idea is that pupils should be led to start and follow up inquiry on diverse lines, to range over large tracts of learning and reach the same scientific facts of hypotheses from different standpoints.

At the same time, the curriculum would furnish room for what has been called "learning by doing" and for the creativeness of the pupil. Workmanship is natural to childhood and aptitudes for special branches of it can be discovered and measured by the tests which experimental psychologists have devised during the last forty years. According to his growing aptitudes, the pupil can be guided into proficiency in drawing, modelling, painting, pottery, weaving, carpentry etc., and in manipulating machines of various descriptions. Creative occupation would develop habits of observation and planning, of surmounting difficulties, of reflection and determination. It is a mistake to rely on games and sermons alone for the development of moral qualities. Social in origin and aim, they are evoked and woven into the fabric of personality most effectively through social occupations and through active participation in a full and well organised social life in the school and beyond.

It is, no doubt feasible to apply these principles to a certain extent to the present system of school organisation in India. But their full application pre-supposes a freer time table, a larger staff of

teachers, greater freedom in methods of instruction, and a remodelling of examinations. As already pointed out, the last two years of the school should be devoted to a synthesis of the knowledge and skill acquired and their pursuit along more abstract lines.

Throughout the school stage, the film, the stage and the museum can be used to accelerate and round off the process of learning and to make it more interesting. One of the urgent needs of Indian schooling is enrichment by the trial of new methods like the Dalton Plan, the Project Method and the Howard Plan. As a result, the school will equip the pupils with a far greater amount of knowledge, manual dexterity and all round training. The advance of civilization widens the distance between the child and the social heritage. One of the functions of the school is to orientate the pupil towards the accumulated culture and large scale organisation of modern society. Scientific methods of education, handled by teachers who are trained psychologists and who command wide realms of knowledge can turn out youths far better equipped for the University or technical institute and for life than we realise to-day. Civilization can be sustained on a high level only if the school and the university can effectively transmit, refine and advance the social heritage.

There is a certain environment which education inevitably takes for the context and to which it tends to orientate the pupil. A major reform which the world needs to-day is that education should be orientated not to a parochial environment which accorded with the economy of the past but to the world environment in which the scientific revolution has placed us all. Facts of geography, history, economics or civics have, subject to the pupils' capacity of understanding, to be explained in the world-perspective. It requires a new type of text book and an organised use of the educational film and the dramatic stage. It is by no means so large an order as may appear at first and, in any case, it is part of the integration of education with the deeper currents of life.

It is obvious that the whole system of education must be so organized as to conserve the gains of secondary education and to

make them the starting-point of further achievement. Secondary education must not only be linked to the university stage and higher technical instruction but should also be supplemented by full facilities for adult education. The latter indeed, is doubly necessary in a country like India which has lagged woefully behind and which must, through intensive education, bring herself rapidly abreast of the times. With a system of adult education, secondary education would more than double its value. Without it, it would lose more than half its value in the long run. It lies beyond the scope of this paper to dilate on the character and organization of university and adult education, but it is necessary to say a word about technical training which is sometimes advocated as an alternative to secondary education.

It is unscientific and unwise to draw a hard and fast distinction between liberal and vocational education. It has already been pointed out that all secondary education should offer scope for the pupil's creativeness and that the natural instincts of workmanship should be trained into proficiency in art, handicraft or mechanics. 'Liberal' education loses both in quality and in fullness if it does not comprise some form of manual and mechanical training. The case for a distinctively vocational education rests on the necessity of specialized, intensive and prolonged training for a single vocation or a single series of vocations. But to restrict a person to purely vocational education is to degrade him to the level of a function and to reduce his personality to a fragment. Nor can an exclusively vocational training be conducive to creativeness and progress in the vocation itself. Experience confirms the psychological conclusion that breadth of outlook, imagination, acute thinking are as necessary in agriculture and industry as in any "learned profession". Three practical corollaries follow. Firstly, vocational education should never commence before the age of fifteen or sixteen. It must be grounded in the truly liberal culture of the ordinary school. Secondly, vocational education should not be divorced from an intimate knowledge of the sociological setting of the vocations in question. For instance, training for agriculture, industry or commerce must include a study

of general, social and economic organization and its psychological and political bearings. It would enable the pupil to realise that he has a valuable function to perform in society. It would enhance his self-respect and invest his calling with dignity. In the third place, the technical part of the education should not be so narrow as to incapacitate the pupil from adapting himself to possible future changes of technique.

Nor should it be forgotten that it is a crime against the age to restrict vocational education to the sphere of cottage-industries. Training for cottag-endustries has its utility but it is only a part, of a sound scheme of vocational education. To confine ourselves to cottage industries is to perpetuate the poverty and misery from which applied science now offers an escape. Vocational education must be directed primarily towards mass-production and large-scale organization of economic life.

In conclusion, it may be permitted to touch briefly on the problem of unemployment which has prompted some recent proposals of educational re-organization. To seek a solution of unemployment in a restriction of educational facilities is to confess to a bankruptcy of statesmanship. It is like solving the problem of life by suicide. Only it is less efficacious, for there is plenty of unemployment among the uneducated. It is a mockery to exhort educated young men, barring individual exceptions, to betake themselves to farming, handicrafts and petty trading as they are practised to-day in the country. These are avoided by the educated folk because, apart from any lingering remnants of the old contempt for manual work, they entail unduly long hours of work and carry unduly low remuneration. Even if any large number of educated men did take to them in the present economy, they would only throw a corresponding number of the uneducated out of employment so that, from the wider national standpoint, the position will scarely be better. Nor can technical education by itself solve the problem. Our technical institutes admit only a select number to their classes, but already some of their products are searching in vain for opportunities of

exercising their talents. Here is the clue to the whole problem. The mass of the people have few wants and low purchasing power so that the demand for large classes of goods and for those who can assist in their production is very limited. The effective demand is partly supplied by imports and partly spread thinly over the entire population. The whole economy is rooted in poverty and does not readily absorb a large amount of high technical skill. The remedy lies in liquidating poverty, in a concerted effort to improve agriculture. In proportion to the progress of such a plan, will technical education prove useful. Mass-education will come in to raise the level of enlightenment and to awaken the ambition for a higher standard of living, shorter hours of labour and a wider margin of leisure for creative use. It will evoke new wants and help to enlarge the scope and volume of the economic demand. So, we return to the point from which we started—a comprehensive plan of simultaneous universalisation of education and comfort. On a superfiicial view, educational expansion may seem to intensify unemployment. A little reflection shows it to be an indispensable means of eradicating unemployment. Incidentally, it may be pointed out that a country-wide campaign of mass education will, on a modest calculation, absorb the services of at least a million new teachers, create an additional demand for thousands of authors, journalists, printers, publishers etc., and thus furnish employment for the majority of the educated unemployed of to-day.

In any case, let us remember that the problems with which we are confronted are vast and complex. They defy tinkering and superficial or symptomatic treatment. They call for large-scale thinking ,large-scale planning and large-scale organization. They call for the mobilization of all the resources which modern knowledge has brought within reach of man. Education in some form or other lies at the root of them all and its universalisation up to the age of at least fifteen or sixteen has first claim on the state exchequer, on public attention and on private charity.

THE DISINTEGRATION OF THE WEST

BY

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LOVE and morality are two inexhaustible topics, while the desire to criticize our neighbour is so deep-rooted an instinct of man that there is a Commandment restraining those who are inclined to bear false witness against their neighbour.

The motive of this article is neither reformatory nor defamatory. India is agitating for reform in various directions and the justification for writing what follows is the present tendency unconditionally to accept the West as an infallible and almost flawless model in the quest after new ideals.

The civilization of Europe has, of late, been the subject of a great deal of criticism. In England itself, it is possible to come across some struggling Victorians who have not the shadow of a doubt, but that the post-war generation is going to the devil, or is rather an incarnation of it? An indication of some tendencies, both literary and social, might not be without interest. One thing, however, should be made clear, that "to state one argument is not necessarily to be deaf to all others", and to adapt Stevenson's words further, "it is certain that much may be judiciously argued in favour of Europe; only there is something to be said against it and that is what on the present occasion, I have to say." The object here is to speak only of the disintegration of the West, the darker side of the shield.

A traveller from the "mystic East" who sets out with high expectations, full of visions of adventure and beauty and of a mightier world, experiences no doubt on his first arrival in Europe a sensation of joy at the cleanliness and the efficiency in ordinary life and the strangeness of it all, but mingled with this is also a

feeling of disappointment that grows with time. The first thing that jars on him is a certain business-like attitude which one perceives even in friendliest relations. Even among the members of the same family there is a talk of "mine" and "thine", a calculation in terms of money, that palls on a person used to a life in which the ideal aimed at is the reduction of the personal factor to a minimum. In England it is customary to offer your friend the penny for the postage stamp you take from him!

The second factor which attracts attention in the larger European towns is the hectic excitement and the perpetual rush. The ideal of a "good time" is very much in the forefront. Even the advertisers of tooth-pastes announce "Squeeze me and I will meet you at the end of the Tube"! Silence, peace and quiet are not only absent but every endeavour is made to perpetuate their absence. They are the ghosts which must be exorcized away. The craving for excitement is fostered by modern conditions, and there is truth in the remark that it was the machine age that discovered nerves. Speaking of the perhaps "final phase" of western civilization, Wingfield-Stratford writes in his '*Victorian Aftermath*'

> "Civilized man may be compared to a patient who, after a long course of high living and shallow thinking, has had a sudden and almost fatal stroke. He has now so far recovered as to be up and about his normal avocations, but his health is far from restored, and has lately declined to a state approaching collapse. The symptoms that preceded the last stroke are only too plainly repeating themselves—that tell-tale flush is darker and angrier than in 1914. But so far from being warned by his last experience, the patient has not only gone back to his old courses, but has plunged into orgies of an extravagance beyond the wildest of his former dreams. Substitute new Fascism for old Prussianism, and the Ogpu for the Black Hundreds, and the analogy will be clear."

Man's activities have been divided into two classes by a modern French writer—those by means of which he lives "upstairs"

or "downstairs", goes up in the scale of evolution or goes sliding down it. The items that are prominent in the former category are solitude, silence, self-reform, indifference to trifles, real religion, and to the latter class belong narrow ideas, flirtations, time-killing and continuous radio. If we apply this test we can say that there is not much conscious effort to live upstairs in an average European's life. During the war the old system "perished in the night", as Kipling wrote, and at the present day the sensation is of people who are still fumbling helplessly after a recent shock. Mr. A. R. Reade's analysis of the situation in his *Main Currents in Modern Literature*, is probably correct:

> "Everything had to be explored afresh, new values had to be found. The pre-war generation, although it largely rejected the Christian philosophy of life.....had yet been moulded by that philosophy and tradition. If it could not stomach Christian dogma, it nevertheless accepted most of the Christian *ethos* and this served to provide it with a certain form of outlook and conduct. With the generation that followed, this allegiance grew weaker and when the world-war came, the disintegrating process was hastened a hundredfold."

While it is true that environment moulds the individual, it is no less true that the individual also influences the surroundings. If it were not so we should all be stagnating and there would be no progress. The home fashions a personality, but the nature of the home undergoes a change with changing individuals, and the egotistic, pleasure-seeking tendency has reacted adversely on the domestic sphere. That unit of life—the home—in which individual caprice was subordinate to the general weal, and where the personality developed on lines not anti-social, is giving place to the boarding house and the hotel pattern in which "A" may be entirely unconscious of, if not indifferent to, the presence of his neighbour "B". The dignity and pleasure of sacrifice is not a conception on which emphasis is laid in the general scheme of life. There is even a feeling that the individual is trying to drown his boredom and

loneliness in noise and jazz and speed, or in "free love" and drink. This attitude is reflected in literature also. There is a tearing down of all sanctities. The present generation is not satisfied with itself; a hidden voice protests; there is an unconscious feeling that all is not right with the world. New rationalistic philosophies, schemes of rational companionate marriages, theories in justification of individual development with all the corners and angles unrounded, are evolved to allay the feelings of dissatisfaction and to restore the lost moral, internal equilibrium—palliatives and balm for one's injured self respect. D. H. Lawrence, James Joyce and his school, Judge Lindsay and Bertrand Russell to mention only a few names at random, are the unconscious results. It is not ideals which seem to regulate life now; one may almost say new theories are evolved to justify people's mode of living. Respect for one's own self is insistent in its demand that there be a conformity in precept and practice.

A nation is only a body of individuals and the individual character determines the national outlook. The materialism and the inconsiderate expansion of personality find their counterpart in national self-centredness and indifference to the general welfare. That this emphasis on the individual is a vital part of the modern world can be illustrated from even a writer like Irving Babbitt. The following sentences are illuminating:

> "Te be modern has meant practically to be increasingly postive and critical, to refuse to receive anything on an authority 'anterior, exterior and superior' to the individual. With those who still cling to the principle of outer authority I have no quarrel. I am not primarily concerned with them. I am myself a thoroughgoing individualist, writing for those who are, like myself, irrevocably committed to the modern experiment."

In politics, one nation distrusts another. If England puts up a tariff, France can go one better; if America can build half-a-dozen destroyers, Japan refuses to be beaten in the race. The parallel to the unbending individualism of social life is to be met with in a

nation's pugnacity to stand up for itself. There is really a "tell-tale flush" that is darker and angrier than in 1914. The spirit of compromise, that high tolerance which might make people yield a little to achieve peace is absent in Europe. It was a very wise old man who told a young couple that to make their life happy, they should make the two 'bears' their constant companions—Bear and Forbear.

It is now not uncommon to trace many of the troubles of the modern world to industrialism. The trouble does probably date back to the early nineteenth century when science was harnessed to industry. James Watt realized the expansive power of steam, Stephenson perfected the steam locomotive, while Hargreave and Cartwright effected a revolution in weaving. The workers protested, conservatism stood in the way, but the foundation stone of that edifice was laid which Europe has been raising for the last hundred years. The movement has brought in its train money and prosperity, and mankind owes an incalculable debt to science for the increase in its comfort. But happiness is a purely subjective quality and silk cushions give no ease to a troubled head. With all their advantages industrialism and science had begun to exercise on the old values of life that disruptive influence which was completed by the Great War. The one had resulted in the destruction of the home, while the other has cut much deeper and taken away that anchor of faith which made the individual face the storms of life with a cheery optimism and which gave some design to the chaos that surrounds him.

Society is built up on a basis of restrictions. Without some law there can be no freedom. In spite of the philosophers who believe in the return to Nature and in the inherent goodness of man, it will not be denied that the spirit of sacrifice and tolerance, and mastery over the emotions are not qualities one expects in the primitive man. Unrestrained impetuosity is the characteristic of the uncultivated man. Such a one is ruled by impulse. Impulses are the spontaneous children of one's ego and are on the whole anti-social. The social virtues that qualify man for sane citizenship, a sense of that body of thought and feeling which goes by the name

of culture, are not inherent in him. Whatever else the value of religion may be, it at least has one effect—it has a powerful regulating and restraining influence on man's life. The loss of faith has taken away this strong prop of humanity.

It is almost an axiom that every age has the literature and art that it deserves, and one might usefully quote the opinions of two writers on their own special subjects :

> "My complaint against modern literature" says T. S. Eliot "is of the same kind. It is not that modern literature is in the ordinary sense 'immoral' or even 'amoral'; and in any case to prefer that charge would not be enough. It is simply that it repudiates, or is wholly ignorant of, our most fundamental and important beliefs; and that in consequence, its tendency is to encourage its readers to get what they can out of life while it lasts, to miss no 'experience' that presents itself, and to sacrifice themselves, if they make any sacrifice at all, only for the sake of tangible benefits to others in this world either now or in the future."

As for art, Sir Reginald Blomfield's opinion on the subject in his *Modernisms* will bear repetition :

> "The art of to-day is not that of Pan and his pipes among the rushes, but of Cleon the leather-seller with the brazen voice bawling in the market-place.....The efforts now being made to revolutionize art and literature are part of that larger movement that has spread with rather alarming rapidity since the war. These efforts at their best are prompted by an ill-informed and un-disciplined idealism, and at their worst by a passion for notoriety at any cost, and what is much more formidable by a definite slant to the morbid and obscene. Sanity and reticence are out of fashion nowadays, and with them is lost the sense of values."

Prophesying is an idle pastime, but we are told by historians that the study of the past can enable us to foresee the future. Many a book has been written painting the "Brave New Worlds" of the

future which seem the outcome of the tendencies of Europe during the last fifty years. These are Utopias in which rationalism divorced from sentiment is supreme and where science has mechanised even the human being. But the forecasts assume that progress is in a logical straight line and seem to have overlooked or ignored the fact that progress is sometimes in the reverse direction. The movement is in many instances an alternating one. A glance at the history of Europe during the last two thousand years makes one realize that humanity has been oscillating between the two points of reason and faith, between materialism and what might be called "spiritualism". The luxury and the disillusionment, the materialism and the debauchery of Rome witnessed the birth of Christianity, the secular power of the priests in the Middle Ages brought about a religious revival in the shape of the Reformation, and in a narrower way the deistic philosophy of the eighteenth century was followed in England by the Oxford Movement and Cardinal Newman. The testimony of history indicates a Renaissance of Faith. And one may well ask whether the pendulum has not begun to swing backwards already. Has not the quest already started? The Disarmament Conferences, the new socialistic theories, the Humanism of an Irving Babbitt with its 'inner' and 'outer' checks, the League of Nations and even the New York New History Society are all evidence of a fumbling after a fresh set of values. Perhaps the much reviled communism also, from one point of view, can be regarded as a plea for brotherhood, fraternity and equality, a new Hebraism embodying the finest practical ideals of Christianity. The fact, however, remains that modern Europe itself is like a body diseased, craving for

"a sleep
Full of sweet dreams, and health, and quiet breathing".

EDUCATION FOR LIFE

BY

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EDUCATION has been variously defined. There are some who believe that the purpose of education is to form character; there are others who think that the aim of education should be to produce a sound mind in a sound body; there are still others who feel that education should aim at the complete and harmonious development of all the powers of personality. But all this is in the abstract. In actual practice, people believe that education should enable men to make their way in the world and earn their living. It is for this reason that so many people attach so much importance to vocational training these days. In their eyes the so-called liberal education should be the privilege only of a few, while this vocational training should be the right of many. It does not matter whether or not a man is able to appreciate poetry and painting, sculpture and architecture, music and nature, but it does matter if he is able to grow two blades of grass where only one grew before or to build a house or to carve a statue.

All these things, however, throw very interesting light on the social environment of which these aims and purposes were the outcome. When it was said that the formation of character was the highest aim of education, it was because of the predominantly ethical bias of the educator. Such an educator believed more in virtue than in mere book-learning. He believed character to be the highest good. According to him, Bacon, though extremely learned, was not as good as an honest person, though he was limited in his understanding and in the range of his intellectual interests. Again, the educator who believed that the aim of education was to produce a sound mind in a sound body was one who was not swayed by any ethical considera-

tions in his views about education. His aims were not ethical, but merely physical and intellectual. On the one hand, he cherished the pagan ideal of physical fitness and on the other, he had before him the Greek ideal of intellectual efficiency. In his scheme of things, the education of the heart and of the whole world of human emotions had no place. In fact, he wanted that an educated person should be a cold, reasonable person whose guiding star should be reason and not a person whose mental equilibrium was to be disturbed by emotional gusts. Evidently this ideal of education was held up before the people at a time when religion did not appear as the dominant note of life and when mere mental fitness was the highest thing. In the same way, the educationist who, through education, aimed at the complete and harmonious development of all the powers of personality was one who thought of education only in terms of individual life. In other words, his aim was merely personal and not social. Education, according to him, meant individual excellence and not any capacity for social usefulness. An educated person, according to this definition, was one who could make the best of this world and whose highly developed personality was a great asset for him. With its help he could get what he wanted and scale the ladder of success to its topmost rung. Thus education was a kind of personal ornament, an individual distinction with whose help all the carefully guarded doors of life could be unlocked.

In the light of all these definitions, education became merely a personal matter, that is to say, it has physical, intellectual and ethical implications, but not civic implications in a direct and explicit manner. In other words, it teaches directly how one can attain individual happiness and personal success, but it does not inculcate directly how one can discharge one's responsibilities to the society and the State. It is thus limited in its scope and selfish in its aims. But still it is on a high plane of intellectual eminence and ethical excellence. Now-a-days, however, education has been dragged down from this high academic pedestal. Now the aim of education is purely utilitarian and economic. This is, quite rightly, characteristic of our age. We, therefore, believe that the aim of educa-

tion is to enable a man to earn his living. Education is thus one of the utilities of life and wage-earning is one of its most cherished ends. It is to fit men to make their living in the so-called learned professions as teachers or lawyers or in the other professions as clerks, electricians, typists, mechanics, authors, fitters, and tailors. I think it was Cecil Rhodes who expressed this point of view most candidly and vividly. Speaking about education, he said that the purpose of education, whether secondary or college, should not be merely to confer degrees but to give letters of appointment. A student would be pleased more on getting a job after completing his education than on getting a diploma or a degree.

Of late, however, a new tendency is to be seen in the world of education. Man is to be taught not merely for academic or cultural ends, or for ethical or economic ends, but for civic ends. He should be qualified not merely for this profession or that, but for discharging his duties as a citizen, as a member of a kingdom or a republic or a commonwealth. Education should therefore be so organised as to enable people to know their duties as citizens and to prepare them to fulfil their obligations properly. It is, therefore, being said that this should not be done in an indirect manner, but in a direct manner. All the subjects taught at schools and colleges should subserve this supreme end. They should not be taught merely because they give some sort of training, real or fancied. For instance, the school or college life should be so regulated as to be a duplicate of the national life on a very small scale. In a democratic country, it should foster the scholar's faith in democracy and the democratic machine and appurtenances, while in a Fascist or a Nazi state it should confirm the scholar's faith in the particular form of the government of the country. Thus, in a democratic country like England students would be taught to swear by the ballot-box and to say that democracy is the panacea for all kinds of national ills while in a Nazi or authoritarian state they will be dragooned into saying that the worship of the leader is everything. This kind of bias will not be confined merely to those institutions in a school or a college which aim at the collective security, well-being and happiness of the school or college community,

but will be extended to all the subjects taught at a school or a college. History should be so taught as to breed the student's pride in the achievements of his countrymen and in the potentialities of his country. Says an expert, "Such teaching of history and citizenship should produce in the future citizen at the end of his school career some knowledge and appreciation of his own social order, of the world order, of his responsibilities and privileges, his rights and duties therein, an optimistic, yet balanced view of the possibilities of the situation; an optimism that should be stressed, for here is the opportunity to link the enthusiasm of youth to the task of facing political and civic difficulties courageously and energetically, with a will and power to act with determination." In the same way, are other subjects such as Geography, Economics, Mathematics, Arts, Science and Biology to be taught. The purpose of the study of all these subjects is the same: to help a student to find his place (and his country's place) in the scheme of the Universe. The teacher is to touch these subjects in such a way as to arouse the civic consciousness of the student, to make him a good citizen and an active patriot. Of course, the conception of patriotism differs in different countries. In England it means faith in ordered liberty and the imperial destinies of the English race; in Germany it means faith in Hitler and in the superiority of the Aryan blood and Nazi culture and flaming hatred of all those who humbled Germany during the last Great War; and in Italy it means worship of Mussolini and dreams of reviving the ancient imperial grandeur of Rome.

Thus we see how the conception of education has undergone a change in the West. There are, however, thinkers like H. G. Wells who do not believe in any of the types of education described above. In the first place, Mr. Wells does not believe in any narrow, selfish and parochial kind of patriotism. He also does not believe in the competitive basis of modern Economics in which one man's meat is another man's poison. At the same time, he hates the territorial and economic rivalries of the nations of to-day. He therefore thinks of the federation of mankind and of a world in which there should be one polity, one system of Economics and one form of Government.

But how can this be brought about ? According to Wells, this can be done through education. So he wants that education should not rouse any patriotic consciousness, but international consciousness. An educated man should not think in terms of his own life, or in those of his country, but in terms of the whole world.

This was exactly the underlying idea of the sort of education that was imparted in Ancient India. If we study the educational system of ancient India, we find that it compares favourably with the most progressive educational systems of the West. It was, in fact, in conformity with the ideals of the most progressive thinkers of the West of to-day such as H. G. Wells. In the first place, it aimed at the complete development of the human body. This was secured not merely by proper diet and wholesome exercise, but by hourly contact with nature and inculcation of the principle of *Brahmacharya* or of self-control in its broadest sense. The young scholar who wanted to be educated had to set apart about twenty years of his life for a rigorous kind of self-discipline, not only in matters of his body and intellect, but also in those of his emotional life. He had to learn how to control his breath, his bodily movements and his feelings and passions. He went to the *pāthashālā* as crude iron ore and came out of it as finished steel. Again, the student, under the ancient Indian educational system, had to undergo a comprehensive system of intellectual training. He had to learn such abstruse subjects as grammar, logic, the science of Government, Astronomy and what not. All these subjects sharpened his will as well as deepened his powers of understanding. He became sensitive to flaws of all kinds; blemishes of style, illogical argument and fallacious reasoning. Above all, this system produced in him a burning desire for living the good life. It did not merely repress and suppress his savage and unsocial instincts, but sublimated them. It taught him to prefer the straight path to the crooked, the good to the evil and the life lived in accordance with the sanctions of the Shastras to the life lived in conformity with a kind of jungle ethics. Besides these, it taught him reverence and detachment. He reverenced all kinds of life and especially the wise and the good. Thus, he could never fall a prey to cynicism

which, according to Bertrand Russel, is the bane of the youths in the West to-day. He had faith in human nature, in the ultimate triumph of good over evil and in the divine law which guides and controls the destinies of all sentient creatures. Thus he went into the world, a strong, wise and self-reliant men. The problem of earning his own living did not trouble him much; nor did he think of sinking for ever into a life of ease and comfort. He knew that he was to discharge his duties as a house-holder for about twentyfive years and then go again into the world to serve his fellowmen. It was thus the ideal of service that was of supreme importance for him. He was taught not to live only unto himself, but for others. His education was thus education for life, in the broadest meaning of the word. He knew how to rise above petty selfishness and narrow greed. He lived a dedicated life—a life devoted not merely to the good of all those who were related to him, or of those who were his compatriots but of all those who were his fellow-sojourners on this earth.

All this shows how much we, the people of to-day, can learn from ancient India, the glories of which Swami Dayananda sought to revive.

MAKING OF THE AMERICAN CONSTITUTION

BY

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THE Constitution of the United States has been called an "ark of the covenant", a "sheet-anchor", a "lighthouse", a "beacon", and a "fundamental law". The terms used here are all symbols descriptive of the unique virtues of the scheme of government under which the Americans live.

This year the United States will celebrate the sesquicentennial of the Constitution. Schools and colleges and patriotic societies will take advantage of the occasion to study anew the history and fundamentals of the vital document which has stood the remarkable test of a century and a half, as a basis and guide for maintaining government among a free people. It is the oldest existing written Constitution of a sovereign nation.

The original document itself, as it was signed on September 17, 1787, is exhibited in the Library of the Congress at Washington, under scientifically coloured light and glass to protect it from fading. Copies are being widely circulated this year because of the approaching birthday celebration of the Constitution.

There is perhaps no more interesting manner in which to get a useful impression of the Constitution than is afforded by a look at the men who were largely instrumental in its making. The members of the Constitutional Convention numbered fifty-one; and they were in themselves a remarkably comprehensive cross-section of the people they represented. America in those days was a young country and so it happened, no doubt, that the average age of the delegates was only forty-two years. The oldest delegate was Benjamin Franklin, then a patriarch of eighty-one; the youngest, Jonathan Dayton of New Jersey, a "stipling" of twenty-six. A large proportion of the

most active and influential delegates was decidedly young James Madison, the political philosopher of the Convention, was thirty-six Gouverneur Morris, thirty-five; Alexander Hamilton, thirty. In later years, these men became Presidents, Vice-Presidents, Justices of the Supreme Court, members of the President's Cabinet, and Senators.

It was also significant of the spirit of the young Republic that only twenty-nine of the fifty-one men in attendance at the great assembly had been educated in colleges and universities. It is likewise interesting to note that Washington and Franklin were not numbered among those who had received the benefits of any formal education. They stand typical of the spirit of the day in that they had educated themselves.

The men who went to the Constitutional Convention included farmers, soldiers, politicians, merchants, doctors, teachers, financiers, lawyers, and judges. As was natural, thirty-one members of the Convention were in the legal profession in one capacity or another. The Constitution was supposed to serve for all the people, and it could never have done so if it had not been made by such a varied group.

In the public mind the Constitution is coupled with the Declaration of Independence as a great product of courage, of vision, and of a passion for human rights. The Declaration was written eleven years earlier than the Constitution. To be sure, the principles of the Declaration are not literally a part of the Constitution or the laws of the United States; nevertheless, they have exerted a powerful influence upon the political history of this country and, indeed, of the world. The most important of these principles were couched in the following memorable words:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their powers from the consent of the governed;

that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government."

The Declaration rests in the sublime concept of the natural rights of man. That concept was an explosive of enormous power. It asserted that man existed before governments; that governments were later instituted by men for the purpose of guaranteeing that the freedoms of individuals would not be destroyed; that governments properly called could have no powers save such as were specifically conferred on them by the people, and which, if misused, the people had an absolute right to take away from them.

In line with the "religion" of natural rights goes the assertion of equality at birth. "All men are created equal", says the Declaration. Profound thinkers like Thomas Jefferson, Benjamin Franklin and John Adams understood that men are not equal in all things. But the ideas of Liberalism, resting on natural rights assumed that there is a field within which men *are* equal. If all men are entitled by nature to certain basic freedoms, obviously all men have a phase of equality. And that phase is what democracy as a form of government is wholly dependent upon.

The great justification of democracy has to be that it takes account both of men's equalities and their inequalities—that it found political sovereignty on the equalities, thus creating a structure of social organization, and that within that structure it allows the maximum of free play for inequalities of ability. "In that great fact it is", says a distinguished American Constitutional authority, "if it can be made to work continuously, infinitely superior to any other concept of social mechanism. It really rests on human nature, on the whole of human nature."

The signers of the immortal Declaration of Independence cast off all allegiance to the English King, and declared the former colonies to be FREE AND INDEPENDENT STATES. The words were capitalized. Eleven years later the term "colonies" had been almost forgotten.

The Constitution of the United States of America did not have the dramatic birth of the Declaration of Independence. The Declaration was drafted by one man, Thomas Jefferson. The drafting of the Constitution was not the work of one man, but of half a hundred men. Even its working had a composite origin.

Only five of the fifty-five signers of the Declaration sat in the Constitutional Convention. The sessions were held behind closed doors in the Independence Hall at Philadelphia, in a room directly above that in which the Declaration of Independence was signed. The deliberations of the Convention were secret, and it was well that they were. If the people at large had been informed of the almost daily crises, when the Convention seemed ready to fly to pieces, if they knew how far apart in opinion the delegates sometimes were, it is doubtful whether outside pressure would not have caused a complete disruption.

At the opening meeting, Washington was unanimously chosen to preside. This prevented him from taking an active part in the debates. Records show that throughout the long deliberations of the Convention, he had never entered into its discussions. Indeed, so far as is known, he addressed the Convention only twice, on the first and last days of the meeting. Though not of "fluent elocution", he performed his duties as moderator in a fashion to allay strife, and through informal channels his advice was always available.

The lamented William Gladstone, the noted English statesman, described the American Constitution as "the most wonderful work ever struck off at a given time by the brain and purpose of man." The statement is true merely to the extent that it is a wonderful document, but it was not struck off at a given moment; it did not spring full-grown from the mind of man. It was the product of experience and had its roots far into the past. One can trace some of its provisions to Magna Carta, to the Bill of Rights, and to the writings of such men as John Locke, Hobbes, Rousseau, Montesquieu.

Nor should it be forgotten that the Constitution was formed

in the crucible of contending forces and minds hard to reconcile, and the result was a document which one of its authors characterized as a "bundle of compromises".

The delegates had from the first many causes of discord. They were gathered together to draw up an instrument of government that would bind together the people of a widely scattered country composed of thirteen States varying in size, occupation, and social habits. It needed to be suitable alike for people whose chief interest was trade; for those who were predominantly agricultural; for large States and small; for States with many slaves, and for States with but few "other persons" than freemen. Grave as were the difficulties which faced the delegates, graver were reasons for union. The love of liberty, the fear of foreign powers, and a common pride in their triumph over England were the important factors which helped to bring together the conflicting interests.

Three great compromises laid the foundation of the American Federal Constitution. The first compromise, by allowing equal representation to big and little States in the Upper House (Senate), won the small States to the new scheme, and by making population the basis of representation in the Lower House (House of Representatives), prepared the way for a strong and permanent government. This first compromise was Madison's great victory, without which nothing could have been effected.

The southern States wanted the slaves to be counted for representation, but not for taxes. It was compromised by allowing the south to count three-fifths of the slaves for representation. This second compromise won over the slave States.

The third difficulty was between the agricultural States and the States engaged chiefly in trade. The States, engaged in trade, wished Federal Congress to regulate commerce, while the agricultural States feared central control and preferred to have each State make its own trade laws. This was compromised by granting to Congress the power of regulating trade by a majority vote and by allowing

slave trade to go on for twenty years longer. The third compromise, while permitting slave traffic to continue for a period of time, secured free trade between States, and gave control of foreign trade to the federal government.

These compromises were arrived at after four months of patient—and impatient—verbal bouts. As compared with the tremendous difficulties which confronted the American Founding Fathers, the trials and tribulations of the makers of the Indian nation of today are mere picnic.

On September 17, 1787, General George Washington rose from his chair as presiding officer to put to the Constitutional Convention one of the last questions upon which it was to vote. He rose to "offer his sentiments" and urge the adoption of the proposal. The Convention had then been in session for four months. It had brought to the nearest possible approach to general acceptability, the draft of a document which was to make a nation of the newly independent colonies in North America.

Benjamin Franklin had opened his final address to the Convention with the statement that "there are several facts of this Constitution which I do not at present approve, but I am not sure that I shall never approve them." But he had gone on to say that he doubted "whether any other convention we can obtain may be able to make a better Constitution", for "when you assemble a number of men to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views". He consented to the Constitution "because I expect no better and because I am not sure that it is not the best." And then he powerfully urged all delegates to sign in evidence of the "unanimous consent of the States present." Benjamin Franklin was a peace-maker, a great stabilizing force.

However, all the delegates did not sign the Constitution. Although they were earnest for the republican principles, and were the most zealous and active supporters of the rights of their country—

both before and after the War of Independence—they clashed and quarrelled. To be sure they fought with speech and argument and not bullets and fists, but the fight was hot. Some historians believe that it was only the presence of George Washington as presiding officer which held the Convention together. At long last all of the States, except Rhode Island, signed the document, some of the signers doubting whether their States would ever ratify it.

The final act of the Constitutional Convention was to ask Congress to call for ratifications by State (Provincial) Conventions, and to provide that when nine out of the thirteen States had ratified, the constitution should take effect as to them, and the first elections of Congressmen and of a President should be called. It was a full year later when this could be done, and two States were still outside the fold.

From this it will be apparent that the Constitution, which was a product of mutual concession, was born with agonies. Its authors differed vigorously and quarrelled bitterly to the end about its content. The American Constitution was not a sudden divine revelation, nor was it made right off the bat.

The Preamble of the Constitution began with the words: "We the PEOPLE of the United States, in order to form a more perfect Union, do ordain and establish this CONSTITUTION for the United States of America." This phrase, "We, the PEOPLE", was not a mere preliminary euphemistic flourish for the Americans freshly liberated from foreign autocracy. The new government was to be a national union of sovereign people. It was a profound new basis for government. The Preamble voiced the purposes, the framers of the Constitution hoped, would be accomplished by the new union of people : "establish Justice, insure the domestic Tranquility, provide for the common Defence, promote general Welfare, and secure the Blessings of Liberty to ourselves and our posterity."

America is a decentralized federal republic ; it is a union of States, but it is also a nation made by the Union of States. The individual owes allegiance to the nation and is governed by its laws.

But the States are inviolable; that is, they have powers, rights, and authority of their own, which exist apart from the federal government and which the federal government cannot take away. The States are reservoirs of power reserved, not conferred. No State, however, can pass laws contrary to the Constitution of the United States.

The Constitution deals with the formation of the executive, legislative, and judicial departments, their powers and their functions, and it also treats of the relation of the States to the federal Union. The Constitution is rather a brief document. When printed in a pamphlet, it may be read through in twenty minutes. But a study of the Constitution of the United States may well occupy a life-time; for though the provisions of the great document seem fairly plain at first glance, their working-out in actual practice involves many complicated details. They are, however, beyond the scope of the present paper.

Since the adoption of the Constitution that venerable document of liberty has been amended nineteen times, the two latest being the prohibition amendment and the woman suffrage amendment. The first ten amendments, adopted in 1791, have come to be known as the Bill of Rights. They provide that Congress shall make no law denying freedom of speech, or of the press, religious freedom, freedom to assemble, and freedom to petition. They guarantee freedom from arbitrary arrest and imprisonment, and a speedy trial on specific charges. They also specifically forbid excessive bails and fines, and the quartering of soldiers in private houses in times of peace. In a word, they summarize, up to that time, the results of the struggle for human liberty.

The men who finished their work in the Independence Hall at Philadelphia, 150 years ago, did not feel much like Founding Fathers. Of the seventy odd delegates elected to the Constitutional Convention, only fifty-one appeared and when their work was done only thirty-nine remained to sign their handiwork. Some of the Fathers fought the adoption of the Constitution.

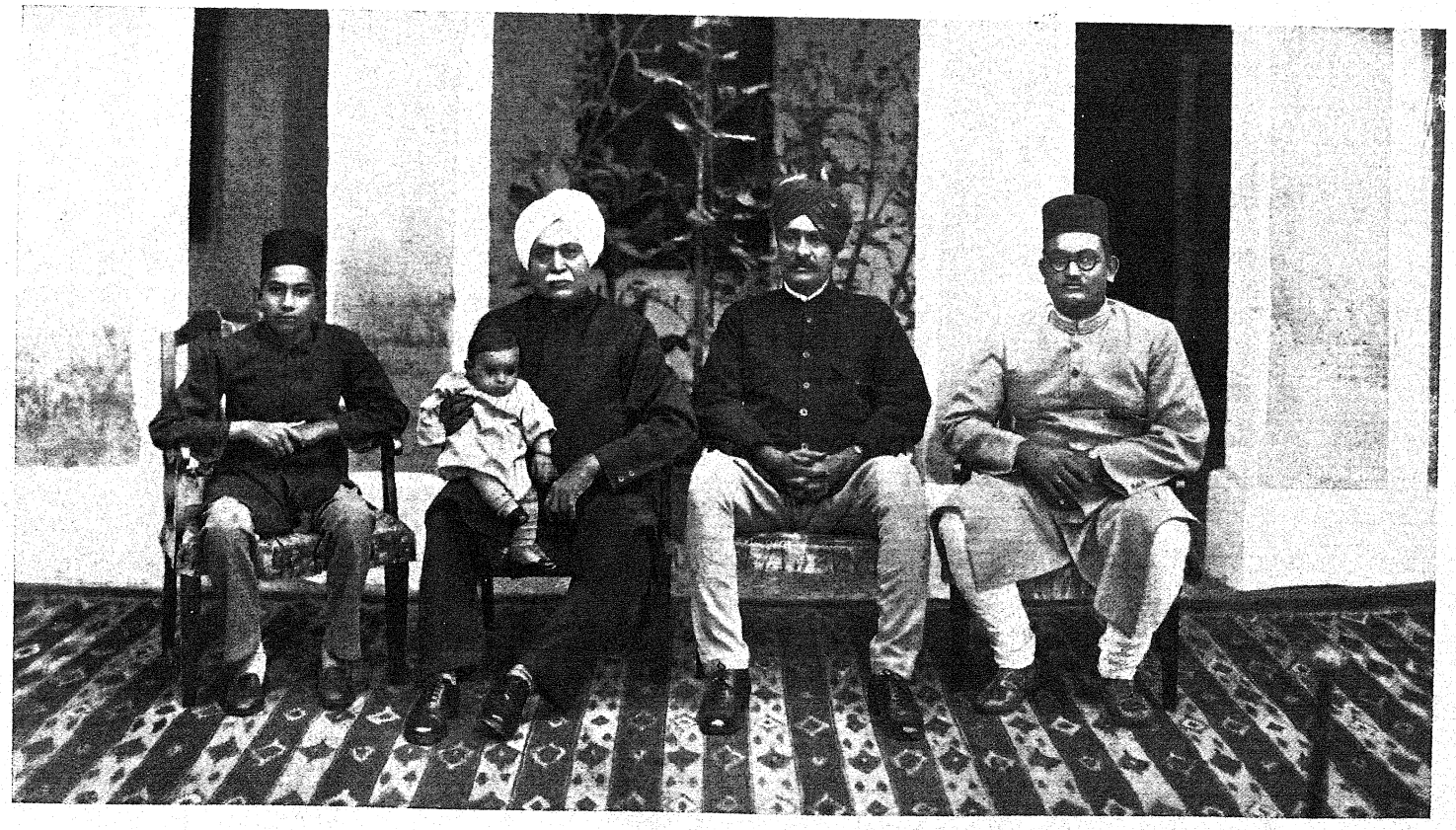
None of the Fathers felt that they had framed a perfect and

imperishable charter. The Constitution, at its best was considered a fairly good compromise. Washington, Hamilton, Franklin, Madison and Jefferson recognized the imperfections of the Constitution, but felt that it was a step towards "a more perfect Union".

There was much doubt whether the people of the time would accept it. Some felt it was too democratic. Most of the common people felt it was too aristocratic a document, characterising it as "a covenant with death and an agreement with Hell". Only the promise to add a Bill of Rights, the first ten amendments, succeeded in obtaining ratification.

Time has proved both the Radicals and the Tories wrong. The Constitution has been the safeguard of basic liberties and the foundation of the Republic. This Constitution, with the exception of the nineteen amendments, stands exactly as it was adopted. Time has demonstrated that the Founding Fathers builded better than they knew.

Were not the Fathers innovators ? They were. They were considered such impractical idealists, dangerous revolutionists, and crack pots in their time that the American experiment in self-government was even more fearfully looked upon in Europe than the Soviet experiment in Russia is regarded now. But America is today the richest and most powerful nation on the globe. Americans are not spending much time patting on their back. They are, however, under their republican form of government, now honoured and respected as being in the forefront of enlightened progress.



HAR BILAS SARDA: FOUR GENERATIONS.

HAR BILAS SARDA

BY

RAMGOPAL, BAR-AT-LAW,
Bangalore.

MR. Harbilas Sarda, in commemoration of whose life-work this volume is brought out, ranks amongst the great reformers of the day. His name has become a household word in India on account of the Child Marriage Restraint Act popularly called Sarda Act,—a beneficent piece of legislation so urgently needed for the preservation of the health and strength of the millions inhabiting India. He was born in Ajmer on 3rd June 1867. His father, Sriyut Har Narayana, himself a scholar and a Vedantist, was the Librarian of the Government College library. His healthy parentage, the library of the college to which he had free access, the training given by a cultured, loving parent, and the wholesome environment in which he moved, were the early potential factors which later moulded him into a great social reformer, a historian of repute, an author of several useful books, and a legislator of note.

He was first elected to the Legislative Assembly in 1923, and was consecutively re-elected to it twice since. The work done by him in pushing on legislation to put a stop to some of the harmful customs and practices and to remove or modify certain legal disabilities of Hindu women, will ever be gratefully remembered by his countryfolk and prominently noted by future historians. By this one humanitarian legislation, he has saved Indian womanhood from a lingering misery and the progeny of India from degeneration.

I have known Mr. Sarda intimately for over half a century and have been struck with his high and varied attainments. As a judge (both on the Bench and outside) of persons, their acts and attitude in private and public life, he is quick in comprehension, sound, just and well-reasoned in his judgment. As a writer and

author, his several books will bespeak his merits. As a debater and conversationalist he is brilliant, polished and pertinent. I have heard him speak several times at semi-public meetings and he was always complimented as a fine public speaker. He is also a good narrator of some of the historical events of Rajputana. As a friend, guide and counsellor, he has always been accessible to the people. I have several times watched him patiently listening to the long tales of complaints or grievances of some of the citizens of Ajmer and Nasirabad and successfully espousing their cause when he was convinced of the justice of their case.

Mr. Sarda, as a reformer, has already been widely and deeply appreciated, congratulated, complimented and thanked not only by the intelligentsia but also by the other progressive elements of Indian society. The Child-Marriage Restraint Act is practically known all over India as the Sarda Act for which he has been extolled and honoured as a great benefactor to the coming generations all over India. His name will long be remembered in Indian history along with other reformers, such as Raja Ram Mohan Roy, Keshab Chander Sen, Dayanand and others of the last century, and a number of other stalwarts of the present century. It is through their agitation and labours that some salutary reforms have been introduced and some pernicious evils removed or modified, such as the odious and inhuman customs of *Sati*, Child Marriage, Child-Widowhood, withholding female education, denial of the rights of inheritance, refusal of common equal rights and opportunities of self-improvement to women who form half the human-kind, human untouchability and rigidity of caste and creed which prevents the fusion of different races inhabiting India. Mr. Sarda should fitly be placed among the ranks of the nation-builders. For I consider that those who have studiously, intelligently and resolutely worked for the removal of harmful and hateful political, social, or religious laws, usages and customs, or for the establishment of communal and religious union and harmony, or for mental emancipation by breaking the fetters forged by superstition and unreason, or for the larger liberty, equality and fraternity of mankind; or for the better self-government

of man, have a just claim to the title of nation-builders. Biographies of such persons and suitable memorials to them not only in their birth-place but in all the capital towns have an educative value, inspiring present and future generations with the true and lofty thoughts and ideas, efforts and achievements of such persons, and in encouraging them in their endeavours for the uplift of mankind.

As an author, Mr. Sarda will chiefly be remembered by his well-known book, *Hindu Superiority*. In this book he has given a mass of valuable and varied testimony of learned persons from different sources to the high virtues and achievements of the ancient Hindus when they formed a single, homogeneous, virile nation.

As a teacher and reformer, Mr. Sarda has intelligently grasped and emphasized important truths that make for human progress. He has shown that whatever progress man has made in the past was due to the use of the faculty of reason and reflection and the same instrumentality must ever be at work in the present as well as in the future, or else he retrogresses. In my sketch of Mr. Sarda, prefaced to his *Writings and Speeches*, I have indicated a few of the important truths grasped and emphasized by him. These are so wholesome and life-invigorating that they should be constantly kept before our minds. To quote his words: "History blazes forth certain truths, which wise men have learnt, which men with eyes can see, but which doomed nations and men neither see nor understand". Here are a few of them :—

> "When this adjustment is broken, the life of a society is threatened and its progress and prosperity stopped. Constant adjustment of relations is therefore a condition of healthy growth."

This entails on us the absolute necessity for revising, repealing or rejecting the old obnoxious laws, customs, ideas and traditions, and replacing them by more true, apt, and wholesome ones.

And he quotes Ingersoll: "Reason is a small and feeble flame, yet it is the only light we possess". He therefore exhorts us to "judge every custom, every practice, every dogma, every commandment, in the light of Reason that is in us".

"Authority, not based on Reason, stifles action and bars progress". He quotes Ingersoll about custom becoming "a prison, locked and barred by those who long ago were dust and the keys of which are in the keeping of the dead". He further emphasizes the point by saying :—

> "The history of nations shows that when authority takes the place of reason, religion becomes the chief instrument of a nation's fall.....But where authority is founded on reason, or is not opposed to reason, as the authority of the loving parent, the authority of a just law or custom, or the authority to which one has given his free and willing consent, that authority must be respected and obeyed."

Another ardent patriot and scholar of India, Dr. Paranjapye, is of the same opinion and expresses it in his *Crux of the Indian Problem*, in these words : "The excessive deference to authority in all spheres and the slight regard paid to the reasoning faculty, are the main characteristics of the Indian people. They are the cause of most of the troubles from which their country is suffering."

In addition to this, he has put forth the plea for larger justice, equity, liberty and fraternity among mankind. If we fix our eyes on these truths and act on them, then the future of our country will indeed be brighter and more assured.

Man has ever been governed and swayed by ideas, opinions, doctrines, true or false, real or fanciful. Such ideas, when impressed on our minds in our childhood and youth, become hard mental habits which become so difficult later on to change, modify or replace. We see everywhere how they become the directing forces, somewhat like those impulses which we call by the name of instincts. Right ideas have led man on the right path, wrong ideas have led him on the wrong. And the one problem for modern science and education has been how to discard the old false ideas and how to introduce and fix the new and true ones in their place. For we know that, if we cannot change a man's ideas, we cannot change his actions. In his third speech on the Child-Marriage Bill, he thus exhorts the Members

of the Legislative Assembly and, through them, his countrymen:

> "I beg you gentlemen to brush aside all objections, sacerdotal or profane, ancient or modern, based on tradition or custom which stunt our growth or stand in the way of our achieving our goal. Listen not, gentlemen, to ante-diluvian notions which have spent their force; stick not to the worn-out dead ideas, but live in the present, the living present, and fix your eyes steadfastly on the future—the glorious future of our country."

MESSAGE

BY

RAJA JWALA PRASAD, M. I. E.,

Pro-Vice-Chancellor, Benares Hindu University.

I have been an admirer of Diwan Bahadur Har Bilas Sarda for many years as a social reformer and active worker of the Arya Samaj.

I read his book *Hindu Superiority* with great profit and have been following his efforts at social legislation with pleasure and pride. He is a veteran patriot and a dear friend. On this auspicious occasion of his having completed seventy years of age, I pray to the Almighty to spare him for many years to serve his motherland and fellow brethren.

SHADOW SENTIMENTS

BY

SANKARA KRISHNA CHETTUR, I. C. S.,

Madras Presidency.

THERE is so much talk about Renaissance in India now-a-days that I am forced to take up seriously for consideration a habit of mind among us, which I think is fatal to all progress, and irreconcilable with the idea of any Renaissance. And I consider that the measure of India's success in any of the numerous Renaissances that are claimed for her will depend on how far she can get away from this habit of mind, which is devitalising her day by day. I refer to those shadow sentiments by which Indians are continually obsessed with the glories of India's past, to the exclusion of an active and dynamic interest in her present and in her future. There is nothing which gives me more pain than to hear Indians minimizing the splendour of any modern world achievement, whether in mechanics, in art, in science, in literature or in politics, by a a spirited and irrelevant reference to some ancient glory in her past which is referred to as overshadowing the achievement under discussion. This according to me is the surest symbol of our present decadence.

Excessive sentimentalising over the past is not helpful in the present: stated thus baldly this truth is platitudinous. Nations and societies as well as other organisms have their cycles of birth and death and out of death comes fresh life, but disintegration which is merely static, and not dynamic is fatal. In other words, it is good to die, but unpleasant to remain in a state of death. It is even more unpleasant when one is approaching that state and begins to brag about the glories of the past. It is like a dying man trying to turn over and pat himself on the back. I am consciously exaggerating the position in India today not to achieve an epigram,

but to draw attention to the truth. The truth is that we are in a state of arrested development both politically, and economically and if I am so frank, spiritually also. The causes of this arrested development are not far to seek. Mr. H. N. Brailsford in his—*Rebel India* ascribes the stunting of our economic growth to the inequitable fiscal policy of the British. He says that efficiency was unduly concentrated upon the elementary tasks of Government, police, justice and the maintenance of order, whereas the constructive task of economic development and popular education were neglected for generations. Incidentally, he refers to the ugly fiscal policy of the East India Company which sought to destroy the Indian manufactures and foster English imports. While these statements of Mr. Brailsford are true as far as they go, it is also true that the state of the country, due to fear of invasion from without and internal dissensions within, was such that a very large amount of attention and care had to be devoted to the subjects he mentions in order to secure peace and safety and the civil liberty of the subject. It is also true that of late increasing attention is being devoted to the nation-building services.

But Mr. Brailsford who is an excellent economist lays his finger on another main cause of our arrested economic development when he reiterates the old truth that India is a sink for the worlds' gold, and that annually India imports as part-payment for her exports, gold to the value of 53 crores of rupees (£39,750,000). "This gold does not serve as a basis for credit and little of it finds its way into the banks; it lies in safes and chests: it is deposited in temples; it adorns the persons of the women; it is even buried". This fatal hoarding habit has prevented a large mass of capital from being available for our industrial development. This locking-up of available capital has also been responsible for extensive borrowing of European capital to finance most Indian industrial enterprises (with of course notable exceptions) and the heavy interest charges on these loans are partly responsible for that "drain of wealth" away from the country, which would be kept within the country if an intelligent Indian public could be induced

to use its hoarded gold. And it is our ostrich-like habit of burying our heads in the sand which prevents us from realising that this old-world belief in the value of gold for gold's sake prevents us from entering the machine-age and developing our resources, and increasing our productivity of wealth and thereby raising the standard of wages of our labouring classes.

It is clear then that any renaissance or reform must come from a change of temper within ourselves which will release us from this arrested development. Mr. Brailsford feels quite rightly that "Indian society, as a whole, has passed through no experience comparable to the rationalistic and realistic movements which in the eighteenth and nineteenth centuries lifted Europe out of the middle ges. Such movements could take no root because so soon as India was ripe for any collective thinking she inevitably turned nationalist. Nationalism criticises the foreigner: it does not turn inwards to criticise the inheritance of the past". It is exactly the absence of this critical attitude in us to the inheritance of our past which is so fatal to our progress.

It is true that many renaissance movements are sometimes achieved by a conscious revival of the glories of the past. But such movements are essentially resurrections of the genius of a people in consonance with the time-spirit. These renaissances show that the builders of a new era have approached modern problems critically in the light of past experience. But we in India live in this wonderful shadow-land: we are ghosts eternally sentimentalising the past, resting on traditional glory, always finding a halo—too often spurious—behind us and gloom in the present and the future. I do not wish to go the whole hog and suggest that we have no wonderful past; no golden age. A colleague of mine emphatically asserts that peoples who look back on a golden age are only suffering from intellectual astigmatism. Die-hard politicians go further and say that India's golden age is only the invention of the extremist politician who wanted to show up the blackness of the British Raj against the obvious aureole of a golden age. I hold no brief for either view. I can appreciate that time lends mellowness

to a well-seasoned tradition, that the perspective of time lends enchantment to the view. But we Indians who want to live eternally in the past, and not in the present, are making a fetish of our traditional unpunctuality. I am afraid we are arriving just a bit too late for this show called the world. And golden halos,—those helpful head-lights by which celestial beings announce their presence on this earth may light the pathway but they cannot give us the energy to use the path.*

Let me now develop my theme with reference to some aspects of our national life. Take our religious beliefs for one thing, our well-known reputation for a deep-rooted spiritual instinct. It is a truism to state that in an age of nationalism and scientific exactitude, our approach to the most intricate social problems is conditioned by a subservience to the dictates of religion. Religion has for centuries defined our social codes and laid down for us the law both in public and private hygiene. We are even now the closest parallel to the Jews of the Old Testament in that our religion permeates several aspects of our secular life and is not confined to our spiritual re-actions to the Universe. Apart from this, our belief in transmigration and in a series of deferred payments of happiness for miseries endured in this life has inculcated a fatalism and pessimism which makes the average Indian lacking in self-reliance, in initiative and even in ambition. We have therefore a pose of contempt for material possessions and we are always condemning western materialism. This attitude sounds very much as if grapes are sour, especially if we judge by the pathetic way in which we cling to the ideal of private property and the deadliness of our struggle for office and emoluments, and our constant communal squabbles. Moreover, this religion of ours (and I confine myself now to Hinduism, not being qualified to speak of Islam) has perpetuated social tyrannies of the worst kind in the soul-destroying

* Since the above was written comes the welcome news that the Maharaja of Travancore has thrown open all the temples in his State equally to all classes, the only reservation made being the passing of certain rules to see that their efficiency as places of worship is maintained unimpaired.

suppression of the depressed classes and their exclusion till very recently not merely from the solace of the Hindu religion but from slightest benefits of the social system. And in spite of all the anachronisms and miseries perpetuated in the name of our religion, we swear by it with a blind faith which is sometimes indeed blind because it is often based on ignorance of what our religion really is. Without wishing to be cynical, I think Hinduism has preserved us as with the wrappings of a mummy in an obsolete social system which is by no means now related to the needs of the time. It is time society took off the religious wrappings and put religion in its proper place. I would welcome a wave of agnosticism or even of atheism rather than the calm and dumb acceptance of Hindu religion which is responsible for our social and intellectual apathy to-day.

And now I will touch on a delicate subject, our lack of physical courage and of a martial spirit. Our mediaeval literature is full of the glories of brave warriors, of courageous damsels, and of noble deeds. The pageant of our chivalry is as full and as glorious as that of King Arthur's renowned knights. But what have we to show now but timidity and squeamishness to-day.† This is an excellent example of how we try to cover up our present deficiencies by talking of the wealth of the past. The problem of the Indianisation of the Army is largely a question of how the personnel is to be drawn from Indians capable of leading it. You cannot make bricks without straw, nor by magic wand can you make the leaders or fighters out of the timid clerks or hesitating brokers. The process means a re-imbuing of the martial spirit into many of our communities. The future army—to be really Indian—must be drawn not only from a few hereditary martial tribes like the Sikhs or Rajputs or Gurkhas—but it must be mobilised from all over the country—else we run the old risk of a small community forming itself into a military autocracy like the Maharattas and overthrowing the established constitutional State. Sir P. S. Sivaswami Ayyar's

† Despite advertisements being inserted annually for entry to the Prince of Wales Military College at Dehra Dun, the response in South India from educated middle classes is very meagre. An educated father said to me :—"Why should my son run the risk of being shot down on the Frontier when I can get him a job as a pleader or a clerk ?"

idea was that we should form Urban battalions in every large town "to reduce the disparity in military qualities between different communities". The present deficiencies are due to the past military policy in confining recruitment to particular areas, and classes. It was the result of expediency. However, recruitment during the war tells a different story. It shows that where there is no discouragement, Madras takes third place in the number of recruits furnished, but only the eighth place in the ordinary composition of the Indian Army. Modern expediency requires that recruitment be distributed to obviate the menace above-mentioned—as also the menace to the security of the particular non-martial provinces from those provinces which are more military.

I may be accused of taking a materialistic view in this article like Mr. Norman Douglas who in his rejoinder to Miss Catharine Mayo in the book entitled, *What About Europe* ? says fragrantly :— "Curry is India's gift to mankind; her contribution to human happiness. Curry atones for all the fatuities of the one hundred and eight Upanishads". Curry reminds me of food—and food, of hospitality and hotels. It is the true art of living to know what one is good at, and then to improve on it. The Swiss know their forte. They know how to look after guests—they have a country which is annually ravaged by insatiable tourists—and they are now the finest hotel-keepers in the world, with armies of servants and linen and crockery and furniture which, in quantity if not in quality would shame the establishments of Princes. And all this, without the unique gift of curry. Now India is *par excellence* a tourist's country and tourists—those queer creatures with fixed notions—they want a few things :—they want to take away an elephant, to kill a tiger or see a cobra dance, to get a snap of the Taj, and last but not least, feast on curry. Elephants—specially white elephants—Mother India supplies in abundance though they are usually difficult of transport across the seas. As for the tiger, either the tourists, kills or gets killed. The cobra dances and the Taj is quite willing to be snapped. But have we exploited our gift of curry sufficiently ? Where are the luscious hotels in India where curry is world-famed,

where-unto tourists sniff their way with avidity, with hungry lips and lolling tongues; "*curry*—perish the thought !" We say "we are pandering to our baser emotions. We will rather sit on the thousand-petalled lotus of contemplation and commune with the infinite".

It is these shadow-sentiments which make us so intensely impractical. We have forgotten how to live, to move, to achieve. Instead of "doing" we "do not" and since we are fond of glory, we talk of what we have not done. Our Vedas, Upanishads and Sutras, we claim, have anticipated every major discovery of modern science. We fly, not in propeller-girt aeroplanes, but in the visionary chariots which took Sakuntala and Menaka to heaven and claim for them precedence in aviation over Amy Johnson and Lindbergh. We win the long jump with a record surpassing anything seen at the Olympic games with Hanuman's unhistoric leap at Dhanuskodi. Manu's code we say contains jurisprudence never equalled by any other jurist in the world. Wireless is only another term for the telepathy practised by Brahmans from time immemorial when they auto-suggested the amount of a *dakshina* to an unwilling pilgrim. As for our transcendental religious philosophy, Kant no doubt borrowed his CRITIQUE OF PURE REASON from the Taitiriya Upanishad and the birth of Christ is only a tame imitation of the avatarism of Lord Krishna.

HAR BILAS SARDA

BY

COL. Sir B. H. NANAVATTY, Kt., C.I.E., F.R.C.S.,
Ahmedabad.

IT is with pleasure that I learn from my friend Mr. P. Seshadri, M. A., the learned Principal of the Government College, Ajmer that the citizens of Ajmer-Merwara and of various other parts of India desire to make a suitable presentation to Diwan Bahadur Har Bilas Sarda, on the attainment of his seventy first birthday and it is with feelings of satisfaction and delight that I add my tribute of praise and esteem to the many excellent qualities of head and heart which distinguish that gentleman.

The Diwan Bahadur is one of the most eminent leaders of his generation and has earned a high reputation as a scholar, sound thinker, a social reformer and a true patriot. He possesses rare knowledge, ability and deep sympathy for the people. His *Speeches and Writings* has given me an insight into his high intellectual powers and character, his kindness of heart and his earnest desire to remove many social evils, pernicious customs and traditions, which hang like millstones round the necks of the people of India, and which considerably retard their progress and advancement in all directions, whether social, moral, physical or political.

It was in this noble spirit of ameliorating and improving the social and economic conditions of the people so as to make them rise in the scale of civilization and take their legitimate place, in due course of time, with the other civilised and independent nations of Europe and America, that he started his campaign against infant-marriages and child-widows and brought before the Legislative Assembly, his bill to prevent marriages of girls under fourteen and of boys under eighteen and which for some years past has now become

an Act in British India. This Act, now in force, has proved a boon to society—its absence was a source of cruelty and often of disease and even death to young and immaturely developed girls, who were called upon to bear the burden of maternity long before they were fit for the same. Such an unnatural state of things could not but lower the vitality and growth of the married people and especially of the girls, arrest their growth and bar their way to full maturity, prosperity and happiness. It was a canker that was eating into the vitals of the Indian people and Government performed a graceful and much-needed act in supporting this modest measure and passing it into law; the far-reaching results of which are bound to be realised and appreciated as years roll on in their silent course.

If Diwan Bahadur Har Bilas Sarda had done no other great and patriotic service except this to his countrymen and women, he has done enough to earn the gratitude of his countrymen and women and his name will long be remembered by the future generations with feelings of love, respect and gratitude.

THE HUMANITARIAN WORK OF THE LEAGUE OF NATIONS

BY

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IT is fitting that the social and humanitarian work of the League should be briefly described here, as D. B. Har Bilas Sarda has dedicated his life to social and humanitarian work in India.

To prevent conflicts and ensure the pacific settlement of international disputes is one of the main objects of the League of Nations. The framers of the League, however, realised also that there can be no stable world-peace without social justice. For this reason, it was, that the Covenant of the League provided in Article 23: a) for fair and humane conditions of labour for men, women and children; b) secure just treatment of the native inhabitants of territories under their control; c) regulate traffic in women and children and the traffic in opium and other dangerous drugs.....d), e) and f) to take steps in matters of international concern for the prevention and control of disease. Articles 24 and 25 also provide for the machinery to carry out these provisions. Article 22 deals with the mandatory system, a new principle in the relations between the so-called backward races and the colonising nations.

An attempt will be made in this paper to describe simply some of the salient features of the social and humanitarian work of the League which have special reference to India particularly child-welfare and the abolition of forced labour and slavery. In no other part of the world are children so neglected as in India. Child-welfare, systematically organised, is of comparatively recent date even in Europe. Fundamental social and economic questions such as family allowances, education, the cinema, public morals (the status of

the illegitimate child) have been studied by the child-welfare committee and several members of the League have introduced legislation to protect children. It would delight the heart of D. B. Har Bilas Sarda to know that the Advisory Committee on social questions has been carrying out an exhaustive study of all the laws relating to the age of marriage and consent (by consent is meant here not the consent of third parties to the marriage, but the validity of the individual's consent). The effects of this study have been appreciable. Several countries have amended their laws so as to raise the age for marriage. This aspect of the question should be of special interest to D. B. Sarda, and all social reformers in India should consider whether the age of consent to marriage in India should not be further raised.

The Advisory Committee has also carried out a study in different countries concerning the admission of children to cinemas. The Committee observed that the recreative side of the cinema is of international importance and, accordingly, recommended the necessity for the production and showing of recreational film suitable for children. It is high time that we adopted some legislation in India on this important question.

The Committee recommended the adoption of certain social measures to ensure the protection of illegitimate children, among others, the compulsory guardianship of the child. Under Social insurance laws, in several European countries, there is practically no difference in the position of legitimate or illegitimate children.

The Child-Welfare Committee made a detailed study of the protection of life and health in early infancy in collaboration with the Health Section of the League and published a report on the subject. The committee was also interested in blind children and made a thorough study of the means by which the existence of blind children can be ascertained.

Several years of the Committee's work were devoted to the study of erring and delinquent children. Many different aspects of this question were therefore examined; the organization and work

of juvenile courts and the results obtained hitherto, the work of auxiliary services to children's courts and institutions for erring and delinquent minors. To follow up the course of these studies and complete the information relating to this subject, measures other than the placing of children in institutions were studied, in the first place the placing of children in families.

Another organ of the League of Nations with which the Child Welfare Committee has collaborated is the Health Committee. In order to elucidate problems relating especially to early infancy, joint studies were undertaken concerning the hygiene of early infancy, mortinatality, and infantile mortality. The Committee also studied the work of visiting nurses and social workers in relation to the preserving of the health and the life of mother and child. The Committee has taken active interest in the work of the Mixed Committee on health and nutrition organised by the Assembly of 1935 and underlined the importance of the social assistance aspects of this problem.

It appears that the Child Welfare Committee has, up to this date, been more particularly concerned with abnormal children. The Committee considers, however, that the normal child should come first, for although abnormal children require special care, the numerical proportion of normal to abnormal children is so much greater, that it would be a bad division of labour to devote more time and attention to the smaller group. The problem of helping the normal child is very important and is by no means simple. The protection of the normal child implies two stages in the course of the work. The first is to find the inequalities and lacunae as regards the protection or non-protection of certain age groups and also to try to bring about a more equal distribution of efforts. The second stage consists in endeavouring to obtain for the normal child a natural environment in which each child has to live in helping it to adjust itself fully to its social group and surroundings. The Committee proposed to pursue the study of this problem using two methods, namely: a study of the organisation and practice and procedure in social work side by side with a study of the development of child-welfare in the rural areas.

The Committee is now engaged in the study of Juvenile Courts and their organisation and the institutions for erring and delinquent children. The Committee advised the abolition of the system of imprisonment of children and young persons and the substitution of education and character training in the place of repression. Our Borstal schools have a great deal to learn in these matters and I think an experienced official from India should be deputed to study this very important question in Europe and America. The Committee also recommends that the minimum age of criminal responsibility should correspond with the age of civil majority as far as possible.

Another important aspect of the work of the Committee is the effect of the economic depression and of unemployment on children and young people. This question was referred to this Committee by the I. L. O. and it was discussed from two different aspects: a) effects of the depression on children of the non-employed; b) effects of unemployment on young workers. The Committee after careful study drew attention to the following points for the further study of the problem: (1) the unhappy position of young people, not only among manual workers, but also in other classes of society; (2) the importance of adapting instruction to the future vocational needs of industrial and agricultural groups with a view to the raising of the school age; and (3) the importance of training young people in the wise employment of their spare time and of imparting to them a feeling of their obligations towards society.

An information-centre on matters of child welfare was set up by the XVth Assembly and it began its work from June 1st, 1935. It has two main duties: a) to collect essential documentary information in accordance with directions given by the Child Welfare Committee, and b) to reply to all applications for information sent to it. Social welfare organisations in India should make greater use of this information centre in adopting their programmes of social welfare.

The social activities of the League are carried on by the Advisory Commission for the Protection and Welfare of Children and Young People, in collaboration with the League Secretariat.

This Commission consisted, in recent years, of fifteen members who were representatives of Governments, and a number of assessors representing the principal international voluntary organisations. It was divided into two committees, the Traffic in Women and Children Committee and the Child Welfare Committee. The Advisory Commission met annually.

Under the scheme of reorganisation of the Commission, which was decided upon by the Council in September 1936, this body will in future be called the Advisory Committee on Social Questions. The Governmental element will be strengthened by an increase of Government members to a maximum of twenty-five. The collaboration of voluntary organisations will take a rather different form, as on the one hand, important organisations will be able to become correspondent members, and on the other hand the Committee will be able to call in individual expert assistance on any given subject. Begum Shah Nawaz and Mrs. R. Subbaroyan represented India on the Advisory Commission in the past. Both these ladies did useful work and their collaboration in Geneva cannot but be of the greatest service to India in these matters.

An international conference, with the object of bringing about closer collaboration of central authorities in the Middle and Far East in the fight against traffic in women and children, has been convoked at Bandoeng, Java, in February, 1937. This conference also will deal with such subjects as the abolition of licensed houses, the employment of women police, collaboration between the authorities and voluntary organisations, the protection of migrants who are victims or potential victims of the traffic, etc. Mrs. Mookerjee, of Calcutta, is to represent India at that Conference.

SLAVERY:—Article 23 of the Covenant provides as follows:

> "Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the Members of the League.....undertake to secure just treatment of the native inhabitants of territories under their control."

Sir Arthur Steel-Maitland, a British delegate first raised this question in the general debate at the Third Assembly (1923) and pointed out that there was every reason to belive that there had been a considerable recrudescence of slavery in Africa of late. If so, he thought the Assembly would agree that this was, without any doubt, a matter with which the League, as a trustee for humanity, should deal. The problem was serious in Abyssinia.

It is known that Lady Simon pointed out in her timely book, that slavery in one form or another existed even in India and that something like six million slaves are to be found in various parts of India in different kinds of slavery or forced labour. The Sixth Committee of the Fourth (1924) Assembly appointed a special Slavery sub-committee which pointed out that slavery, which was not confined to Africa, was connected with the arms and liquor traffic and with the question of forced labour. The Council, in 1924, appointed a special temporary committee on slavery consisting of eight members. The committee submitted a report in 1925, and as a result of this report (and Lord Cecil's suggestions), the international Convention for the Suppression of Slavery was approved by the Assembly on September 25th, 1926. By December 31st, 1935 the convention was ratified by twenty-eight Governments and acceded to by fifteen Governments. The object of this 1926 convention is to suppress the slave trade and to bring about progressively and, as soon as possible, the complete abolition of slavery in all its forms (Article 2 of the convention). At the request of the Liberian Government, the Council early in 1930, appointed an International commission to enquire into the alleged existence of slavery or forced labour in Liberia. The commission was composed of three members, one appointed by the Liberian State, one by the U. S. A. and one by the League Council.

A committee of experts, constituted at the request of the Assembly, re-examined the situation in 1932. It found that slave raiding, in the form of big organised operations, had entirely disappeared but that individual or collective captures of free men still occured in certain inadequately administered areas. There were still slave markets in certain States, and the committee considered that

the slave trade should first be suppressed. The committee further noted that there were still certain forms of social status in Africa under which human beings were not in enjoyment of full civil freedom.

In accordance with a suggestion made by the committee, the 1932 Assembly constituted a permanent Advisory committee of Experts, composed of seven members appointed solely on account of their special knowledge of the subject. It began its work in January 1934, and up till now has held three sessions.

The parties to the 1926 convention (India is one of them) undertook, by Article 5, to take all necessary steps to repress compulsory or forced labour analogous to slavery. The 1926 Assembly instructed the I. L. O. to study this question and as a result, the Convention on forced labour was drawn up and put into force on May 1st, 1932. As a result, slavery and forced lobour was abolished in Nepal, the Upper Shan States in Burma, parts of Assam, Orissa and Chota Nagpur by the Government of India and influence was brought to bear in certain Indian States where a form of peonage or forced labour existed. A hundred years after slavery was abolished in the British Empire (1835), the vestiges of slavery that still existed in parts of India were abolished as a result of this convention, benefitting about 5 million people in the Indian Empire. In parts of India this system of forced labour or peonage still exists and at no distant time this system in India will perhaps be abolished, if the studies of the I. L. O. bear fruit.

The League's social and humanitarian work has been varied and far reaching, the League machinery has been rapidly adjusted to cope with emergencies and situations that the framers of the Covenant never contemplated and, through the League, Governments and private initiative have been brought together so as to obtain the best possible results. The framers of the Covenant were careful to make the League system as elastic and comprehensive as possible, and their handwork was put to a severe test in the sixteen years since its establishment. In the field of social and humanitarian endeavour, the

League has emerged honourably from this test, and the experience gained shows that the civilised nations can through the League, carry out most forms of international co-operation to which they may set their hand.

MESSAGE

BY

PROF. R. L. TURNER,
University of London.

I shall like to add the congratulations of one, deeply interested in India's languages and cultures, to those of others on the occasion of the seventy-first birthday of one of India's great social reformers. May he live long to see the fruit of his great work !

THE IDEA OF CULTURE

BY

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A reference to the Oxford Dictionary shows us that the word 'Culture', meaning a general perfection in the mental and moral equipment of man began to be used only after the middle of the nineteenth century. Human society has certainly had its idea of perfection for many centuries. A 'learned' man was perfect, a 'well-read' one, or a 'scholar' meant the same. The praise of Bassanio as a 'scholar', and Ophelia's description of Prince Hamlet as the 'scholar' can have little reference to scholarship, but implies obviously a gentleman of great refinement. The experience of the world, however, made it clear that learning or scholarship is no necessary indication of general perfection in man.

We owe it to Matthew Arnold that the use of the word in the modern sense became popularised. According to his analysis, the world has swayed continually from one extreme to another. Man has revelled in the material world of his own achievements, or drawn himself farthest away from it in an ascetic spirit. Either alternative is not a sufficient ideal in itself. Hellenism and Hebraism have both an appeal to man. Culture, according to Matthew Arnold, was a combination of "Sweetness and Light." A lively sense of the beautiful must co-exist with application of the law of reason which stands for truth and morality.

It was the Greek who laid the emphasis on the harmonious development of man. The care of the physical body is the first to claim our attention. It is interesting to note that Samuel Butler regarded disease a crime. There is a common saying that a man after forty is either his own physician or a fool. Though a cultured man should know how to take care of his body, we should remember the

saying of Epictetus that we should not fuss over the physical aspects, for the formation of the spirit and character must be our real concern.

Good manners are the obvious expression of a cultured mind. The point of grace in doing kindnesses to others is indicated by Goldsmith in one of his essays as distinguishing an Englishman from a Frenchman. Newman has stated that the true gentleman makes light of favours and seems to be receiving when he is conferring. The behaviour of a man in his leisure-hours has been said to be the test of a man's cultural growth. The art of conversation then should receive importance. Boswell's biography of Johnson is sufficient illustration of the great part conversation can play in the cultural equipment of man. It is unfortunate that conversation seems to be on the wane at the present time. Most people betray a lamentable lack of conversational power, except on the subject of the motor car which deserves to be banned in the same way that the Earl of Beaconsfield advised a young man entering life never to open the Bacon-Shakespeare controversy. The laws of conversation are also to be remembered. A cultured man is not obsessed by the sense of his own importance, to insinuate the insignificance of the others whom he meets in society. To quote Newman again, the true gentleman is never mean or little in his disputes, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out.

To most people, the sense of beauty will seem the indispensable quality of culture. Elegance in all ways was a much prized virtue of eighteenth century England. A man's culture is reflected in the clothes he wears, "the apparel oft proclaimeth the man." We are often shocked to see persons of whom we expect better, offend the eye by appearing in glaring colours. A native barbarity is indicated in such instances. House-keeping again is naturally reflective of the person's cultural growth. An eye for nature is closely related to the aesthetic sense. Culture enables us to respond to the voice of Wordsworth who complained that getting and spending, we lay waste our powers, and give our hearts away, a sordid boon. As we take pleasure in Nature

which surrounds us, we should know equally how to enjoy a holiday. Stevenson has indicated in his essay that it is a privilege to be able to divest oneself of the daily concerns of life and enjoy a holiday. Even the serious Milton disapproves of him,

> That with superfluous burden loads the clay
>
> And, when God sends a cheerful hour, refrains.

The cultivation of the power of expression must be deemed a necessary part of culture. We have heard stories of how English generals in the Great War lost in despatches what they had won in battles. Croce has stated that clearness of thought and richness of ideas are necessarily also perfection of style. But we must allow for a certain degree of conscious cultivation of the art of expression. One who knows a subject soundly, knows also to present a perfect exposition of it. The art of expression, like poetry, is the breath and finer essence of all knowledge.

The command of good English has necessarily signified in India a mark of culture, and this must include the correct pronunciation of English words. Culture is so invariably associated with refinement, that we look for it in small details. A former President of the Indian National Congress is said to have referred to the volunteer 'corpse', when wishing to thank the volunteer 'corps'. The mistake was regrettable and better avoided.

We owe to eighteenth century England an emphasis on "sensibility" as making for culture. The character in Jane Austen's novel complained rightly about the want of sensibility in the young man who came to woo her sister, because he could not read Shakespeare with animation. "Sensibility" cannot be extolled too highly as long as it implies a mental and moral alertness or responsiveness. With the sensibility which induced writers to run into wearisome sentimentality we are not concerned.

In his formulation of the qualities composing the Happy Warrior, Wordsworth remembered to state that he must be susceptible to the sweetness of home-life. This amounts to drawing our attention to the real values in life. In the *Apology for Idlers*, Stevenson

has pointed out that the idler may miss the conventional prizes of life, but succeeds all the time in mastering many secrets of life and helps to radiate happiness to others, while the successful man according to the ordinary standards, may fail utterly in adding happiness to home or society.

In India, it is necessary to state that the ideal of a strenuous life which prevents stagnation and the early setting in of senility, is itself a mark of culture. A too easy satisfaction with one's achievements and an early sense of fatigue in one's endeavours are natural enemies to the growth of culture. There is at least one endeavour of cultural value which no one can afford to neglect. It is the reading habit. The desire to learn, the curiosity to know, are wholesome instincts to pursue.

In the mind of many statesmen and administrators, culture signifies, in the first instance, that equipment by which one is fitted perfectly to a civic life. Respect for the law and the restraint of the individual instinct for the sake of the general good are to be cultivated as habits, and they are proved to possess ultimately even a great economic value. In another way, the harmony with which you get on with others who are as different from you as possible in customs and manners, is a test of your cultural growth. The civic sense calls for the suppression of the unworthy ego in man, and this ego is inimical not to the civic sense only but to the entire ideal of culture. It is remarkable that present-day thinkers, like Haldane and Lord Russell, have frequently laid emphasis on the necessity to eradicate the ego.

Having considered many aspects of what we mean by culture, we may turn to remark on the kind of education calculated to promote culture. The cultural value of what are known as the "humanities" is an old idea but it needs re-iteration. Humanity has almost run mad over the study of scientific subjects in these days. The study of material or abstract science has little value for culture. It is the knowledge of human character that is after all most important, and for this, literature, history and philosophy are useful. When scientific

discoveries lead to general ideas of human application, science helps culture indeed, but not till then.

The talk about culture and the idea of culture are naturally beset by many pitfalls. Because culture implies refinement we are prone to judge men by little details of their outward forms, and we have to guard ourselves against judging on superficial premises. There are many practices which run easily from virtue to vice, and the want of initiation into any of these should not be condemned in one. To be able to play at cards or to be a good judge of wine are naturally not unfavourable to culture, but the man who spends his time at cards or drinks wine habitually should not scoff at one who abstains from both. The greatest caution is to remember that culture while emphasising refinement cannot be divorced from fundamental virtues like honesty, courage, chastity and unselfishness. We are to guard ourselves against being imposed upon by appearances of culture, not based on fundamental virtue.

Man lives by faith. This world is full of inequalities and an unfair distribution of the good things. The evils are enumerated for all time in the famous words:

> The oppressor's wrong, the proud man's contumely,
> The pangs of despised love, the law's delay,
> The insolence of office and the spurns,
> That patient merit of the unworthy takes,—

Man has constantly wanted consolation and found it in religion and philosophy. Culture is another such source of consolation. The idea of culture is a faith, and man lives by it irrespective of the rewards of life.

INDIA'S FORGOTTEN CAPITAL

(FATEHPUR-SIKRI, 1569–1585.)

BY

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THE old city of Agra had been planned in 1504, on an eminence on the left bank of the Jumna, but it had been subject to an earthquake in the very year of its foundation. Akbar planned the modern city of Agra on the right bank of the river, and commenced building a palace and citadel there in 1566. In the confines of the citadel were included not only the public offices and quarters for the nobility but houses for the common people. Dwelling there, the emperor could keep the rebels of the place in awe, and escape the intense heat of feverish Delhi. Father Monserrate describes it as a large city four miles by two, which had a central position, mild climate, fertile soil, a great river and beautiful gardens. But the palace came to be looked on as a haunted house, and had witnessed the death of two infant imperial sons.

Hence the foundation of Fatehpur-Sikri, twenty-three miles to the west, where Jehangir was born in 1569. The city is on the top of a hill, and there were some of Babur's buildings and a *Masjid* erected by stone-masons near the humble cave-dwelling of Shaikh Salim Chishti. The stone quarries of the place were such that the stones 'may be cleft like logs and sawn like planks to seal chambers and cover houses.' Verily did the city rise like an exhalation. The citadel was two miles in circumference, had four gates, and was embellished with towers at frequent intervals. The roads to Agra on the east and Ajmer on the west were carefully laid out and punctuated by half-mile stones. For supplying the city with water a tank was constructed, in true Vijayanagara fashion, by building a dam across

a low-lying valley. But the city had to be deserted and was no more the capital when Ralph Fitch visited the emperor in 1585. According to Fitch, the reason for the desertion was that the brackish water of the city had caused much mortality. Xavier found the place in ruins in 1602, when only 'a few edifices stood firm.' The capital moved to the city of Lahore and, in 1598, to Agra again.

The structures in the city owed a great deal to the direct interest and supervision of the emperor. 'His Majesty' says Abul Fazl, 'plans splendid edifices, and dresses the work of his mind and heart in the garment of stone and clay.' 'He has passed new regulations, kindled the lamp of honesty, and put a stock of practical knowledge into the hands of simple inexperienced men.'

The King's audience-chamber overlooked the city and was a huge and beautiful structure. It may be identified with the Diwan-i-Am, where the imperial decisions were announced after they had been discussed in the Diwan-i-Khas. There is a quadrangle in front of the hall used for parades, north of which is a stone ring for securing elephants. The people thronged the courts surrounding the quadrangle. The Diwan-i-Khas is fitted with coffers on the north-west and south-east corners, and was probably the seat of the public offices. Its door-ways are trabeate in construction fringed by brackets on both sides. Its central pillar is an octagonal piece of intricate stone cutting, the outline being Hindu and the carving, which covers the capital and the base, Saracenic. A lotus is carved on the ceiling right overhead of the emperor's seat, and the carvings adorn the parapet all round the seat. The capital, which reaches half way up the interior height of the hall has a fringe of numerous brackets, and supported Akbar's throne. Small galleries led from this circular space to the four corners of the hall where the ministers sat. Abul Fazl tells us that there were four chief ministers, the Diwan, the Judge, the Commander-in-chief, and the Intelligencer. If they sat in the corner rooms, the emperor could easily take their advice during an audience granted to a petitioner on the floor. It is probable that religious disputations were held in this building in the earlier years. We learn from Badaoni that the nobles were seated

on the eastern side of the hall, the Sayyads on the west, the Ulema on the south, and the Shaikhs on the north. The discussions took place on Thursday evenings till 1579, and often lasted till midnight. The Kalima of Islam had disappeared from the coinage and liturgy already by 1577. The Hindu halls of learning are described in exactly similar terms, *e. g.*, by Rajashekhara in the ninth century.

A curious piece of work is the Panch Mahal, a five-storeyed building, the upper storey in each case having fewer chambers than the lower one. It resembles in design the Buddhist (*Vihāra*) monastery described by Fa-Hien which had also five storeys, the lowest storey having five hundred chambers and the highest only one hundred. It was perhaps used for a diversion. From the uppermost storey could be obtained the cool evening breeze and a good view of the scenery. The other terraces, open on all sides, were pleasant places of retreat at all times. Many of the pillars of the Mahal are similar in outline, but no two are similar in design, showing the variety and skill with which Indian workmen can treat similar outlines. They are all profusely sculptured, and many are beautifully carved. The carvings are similar to those of the early cave temples of India. Architecturally, the Panch Mahal is a clear improvement on the Lotus Mahal at Hampi which is in the same style. It has a decreasing number of rooms and columns in each upper storey, and there are beautiful stairs, whereas at Hampi the staircase appears to have been introduced as a later appendage and is ugly in structure.

By far the richest of Akbar's buildings and the most beautiful and characteristic are the palaces of his favourite queens. The earliest of these appears to be what is popularly known as Jodh Bai's palace. In a Turkish bath attached to the palace we find a half-dome decorated by a straight line pattern. The scratches on the plaster were parts of the polygons which were the construction lines on which the pattern was formed. This structure has carved Hindu columns, elaborated capitals, beautiful brackets, and four pillared pavilions like the palace in the Agra fort. Its design is simpler and plainer than that of the Jehangir Mahal of Agra where Akbar halted

in 1570, or of Birbal's house which bears an inscription of 1571. The archlike tops found at Agra are not found here. The design of the facades is solemn and severe. The brackets, crudely formed and carved, are evidently bad copies of proto-types in the Stone cutter's Masjid which is the oldest building in the city. The chequering upon the cornice is Hindu. The kind of window tracery known as *Jāli* work appears here. It was used in Hindu buildings for centuries, and was fashionable in the pre-Mughal period. There are other indications that the building was intended to house a Hindu. The main entrance has the sexagon (*shatkonam*) in Hindu style formed of two triangles one of which is inverted over the other. The interior of this figure is filled with a full-blown lotus. The figure is carved above the arch, on the spandrels on either side of the entrance. In the walls of the chapel are seven niches, some of which are reported to have, till recently, contained statues of Hindu deities. The recesses in the interior side of the wall probably contained also images, the sills holding the lights. The 'Hawai Mahal,' the residence of one of Akbar's wives, was improved and adapted to suit the taste of Jodh Bai, the daughter of Udaya Simha of Jodhpur, married by Jehangir in 1584. Beautiful perforated screens let the breeze in, and enamelled tiles beautified the roofs here as well as the 'Winter House' opposite. It is probable that Akbar spent a great portion of his time here, as it was the apartment of one of his favourite queens. We learn from Monserrate and Pinheiro that imperial orders were often passed from the harem, and that one of the queens had the custody of the great seal and the signet seal.

Miriam Kothi was known as the Golden House (Sonahra Makan) from the profuse gilding which embellished the walls, and the verandah of this palace is praised in an inscription. Near it are numerous *bāolīs* or reservoirs with flights of steps below the ground, and special arrangements apparently made to cool the residence of the fair occupant during the summer months. The frescoes in the Kothi represent the events in the *Shah Namah* of Firdausi, but the sculptures are Hindu in feeling, abounding in *Kīrtimukhas* and having among others, a figure of Rama with Hanumān. Rama stands

on a lotus with Hanumān at his feet. Father Monserrate informs us that 'Akbar inscribed the name of Hanumān among the titles of God.' The garden is stone-paved throughout, and is reported to have contained sculptured representations of Hindu deities which, along with other sculptures from the Kothi, were thrown away by iconoclastic hands near the Musicians' Gallery on the Agra road. Some suppose Miriam to be a Christian wife of Akbar's, the sister of Juliana who was a doctor in the Zenana. It is open to any one to believe in a pretty and quaint tradition rather than quarrel over it. But the Jesuit records make no mention of the Christian wife or of her sister. Nor would the architecture of the Kothi justify such a view. The paintings, too, on a close study, reveal no Christian character. The so-called 'Annunciation and Fall' is only in the fancy of the guides. Similar fancy could read the story of man's first disobedience in the Buddhist figure of a man plucking fruit from a tree, depicted on one of the columns of the Panch Mahal. The Angel's attitude is Indian, the left leg dangling and the right leg crossed on the seat. His flowing robe is caught up under the left arm, in the Hindu *Upavīta* style, and round his throat floats a necklace. Adjoining is the figure of a man with a Punjabi cap talking to a woman across a tree, with a peacock at her foot and a serpent gliding away from the tree.

The Turkish Sultana's House is a poem in stone. It probably belonged to Akbar's first wife Sultana Rukaiya Begum, a daughter of his uncle Hindal. She was evidently delighted by the Asiatic painting of the period, as shown by the Chinese carving, on the wall, of the Buddha housed in a bamboo dagaba. After the universal custom of Zenana buildings, there are no windows or doors on the outer walls on the exterior side, but the interior side is broken up into deep recesses for architectural effect. The building shows the influence of Saracenic, Persian, and, perhaps European styles. The walls are panelled after the Elizabethan fashion, and it is possible that some of Akbar's European gunners had some artistic taste and some acquaintance with that style. The enamelled tiling was probably borrowed from Persia where the use of blue tiles was in

vogue. The pillars are elaborately carved in Saracen fashion with geometrical patterns and floral devices. The pavilion is, indeed, a 'superb jewel casket', in which hardly a square inch of masonry is left uncarved. Upon the dados we find lions, tigers, birds, etc., beautifully sculptured. One panel is an elaborate and realistic jungle scene. On this and the other pavilions, Fergusson remarks as follows: 'It is impossible to conceive any thing so picturesque in outline, or any building carved and ornamented to such an extent, without the smallest approach to being over-done or in bad taste.'

Within the Zenana quarters, we have what is popularly called Birbal's Daughter's Mahal, a small building which is most richly carved. Birbal's daughter is mentioned nowhere among Akbar's wives, and it seems certain that the building was occupied by Birbal himself. The Mahal is dated Samvat 1629 (A. D. 1571). It shows an ingenious combination of Hindu brackets and Muslim arches and domes. The facades as well as the interior walls are minutely and elaborately carved (The names of the carvers are given: Bhairav Bhaksh and Fazl-ud-din). We have geometrical devices such as octagonal patterns on the jambs at the entrance, and similar ones studded with rosettes on the ceiling, the finest in Fatehpur-Sikri. The enriched arched arcade is surmounted by a deep drip-stone or cave supported on handsome massive brackets springing from caps of pillasters. The tectonics aim at coolness as well as beauty, avoiding a lofty room on the one hand, or a squat, ugly, external dome on the other. The building has steep and narrow staircases and recesses in the walls of the upper rooms, and bay windows supported on brackets. It commands a beautiful view of the green meadow, dotted with the white domes of tombs, beside the rippling waters, on which glided the barge from the shores of the low undulating hills beyond.

The vast amount and first rate quality of the ornamental carving which belongs to the period indicates an age of luxurious leisure, when great powers of mind were thrown into decorative design and all the surplus energy and free fancy were thrown into manual work. How much unconscious practice, for instance, is involved in the drawing of an ingenious spiral or the elaboration

of a floral or geometrical pattern ! In this case, it illustrates also the triumph of art over religion, as among the early Muslims the Koranic prohibitions as to portraiture were in strict observance. And a wealth of variety, a flowering of geometry, exquisiteness of design and delicacy of execution meet our gaze everywhere—whether in the pillars of the Panch Mahal, the Diwan-i-Khas or the 'Turkish Sultana's House', in the plinths and copings of Jodh Bai's quarters, the arches of Birbal's palace, or the tomb of Salim Chishti. Two of the buildings, the Houses of Birbal and the 'Turkish' Sultana, are the most minutely carved in all India. Even figures of animals, human and divine beings are carved, in defiance of the expressed prohibition in the Koran. In the Mahal-i-Khas, for instance, we have a boating scene, where the figures of fair faces are carefully drawn; the elephant with uplifted trunk as a bracket figure; the carving of foliage, Persian in feeling with the branches of trees at right angles with the boughs to fill up blank space; and birds over a conventionally carved shrub mutilated later by Persian hands, in the garden scene. The Hindu *gaja-makara* ornamentation appears in the Hide-and-Seek chamber. The stone carvings are done in such delicate detail that an expert wood-cutter may take pride in producing the like of them successfully even on wood. Timber is as conspicuous by absence as the arch is by its rare appearance. It looks as if Akbar meant to make all his buildings cyclopic, as emblems of the strength and stability of the empire. Stone is made to serve the place of clay, and the roof consists of solid slabs of stone, carved on the outside in imitation of tiles. But there is no carving on the spandrels, no instance of the flowing tracery, which is every where in evidence in the later Mughal buildings. Nor is there any evidence of ivory carving having been known at that time.

It was an age of great aesthetic sense, but the general purpose of the design was Indian : to counteract the heat and glare of the tropical sun. Hence the well-watered gardens of the tomb, palace and seraglio, planted with tall trees flaunting their silken flags, speckled with endearing blossoms or laden with golden fruit. The roofs coloured with tiles reflected the light in a thousand shades.

The richly-adorned towers and fairy-like turrets like hill-tops were lost in the vapours of the morning, and swam into view as the rosy rays of Dawn revealed the pearl-red pillars and adorned balustrades to the soaring eyes. The dark verdant banks of varied foliage were a relief from the silvery sheen of marble charged with the noon-day blaze. Such splendour was not confined to the New Capital or to the imperial city of Agra, for on their environs are relics of huge structures with extensive grounds. Of the least among the buildings one may say with Victor Hugo: 'Every-where was magnificence refined and stupendous; if it was not the most dimunitive of palaces, it was the most gigantic of jewel-cases.'

COASTAL SHIPPING IN INDIA

BY

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PROBLEMS of transport must have been in existence in the world, ever since man had goods to carry from one place to another; and as production became more and more organized, transport has begun to occupy a position of increasing importance in the economic structure of nations. Transport, in orthodox economics, comes under production which is considered complete only when the commodity reaches the hands of the consumer. Things of little or no utility in one place immediately acquire or add to their utility on being carried to different places and it is but right to regard transport by land, water and—latterly—air as an important requisite for national prosperity. The growth of inventions and discoveries during the last century has revolutionized transport, expanded the markets of the world, annihilated distance and made of the world a single productive unit. The isolation of the globe has been effectively broken and countries which hitherto had little commercial contact have drawn together, so that the wheat from Canada and the meat from South America compete for custom in the markets of Europe. Therefore, it is no exaggeration to say that transport is the life and soul of trade, the most potent stimulus to production both agricultural and industrial.

The importance of shipping has not been sufficiently recognised in India. Though railways have developed to a considerable extent in this country, inland and coastal traffic have not been improved and the economic development of the country has been seriously hampered thereby. Deficiency in communications and difficulties of transport along with an uneconomic freight policy have conspired to arrest the development of commerce and industry in India; and the need of the

hour is the recognition of the imperative nature of an all-round improvement in transport, not the least part of it being coastal shipping.

If we study for a moment the position of India in the map of the world, we feel that nature has purposely set India in the centre of Southern Asia, midway between Africa and Australia, within easy distance of many populous regions and fertile countries. India is herself rich in her natural wealth, though today the poorest of nations judged by per capita of income and one direction in which the prosperity of our country can be restored is the development of coastal shipping as a prelude to further strengthening of our trade and industry. With more than four thousand miles of coast-line, with an abundance of good ports both in the East and the West, with a populous hinterland, rich in the produce of agriculture and in the raw material for industry, India occupies a position favourable by nature for a vigorous and efficient shipping industry. Such an industry will provide remunerative employment for thousands of our countrymen. And yet, it has been urged that Indians have no maritime instincts, that capital is shy and that even if it were available, it would be an unwise and unremunerative diversion of funds which can be utilised for better purposes. Some of these latter arguments are nothing short of flying in the face of historical facts. Even from mediaeval times, India was the queen of the Eastern Seas and the extent and efficiency of Calcutta's ship-building industry was testified to in 1800 by Lord Wellesley, Governor General of India. Says Wellesley: "It is certain that this port will always be able to furnish tonnage, to whatever extent may be required, for conveying to the port of London the trade of the private British merchants of Bengal." Taylor, in his *History of India* confirms this view and remarks that the arrival in London of Indian produce in Indian-built ships created such sensation among the shipping interests in England that they set up a hue and cry against it. The Board of Directors yielded to the clamour. The introduction of iron-built ships, the changes in naval architecture, the jealousy of British shippers and the vigorous application of the Navigation Acts completed the ruin of

this industry, and the ship-builders on the Ganges went the way of the weavers of Dacca.

The following table shows the value of the total seaborne trade of India during the decade 1921 to 1931:—

TOTAL VALUE.

Years.	Rs. (1,000)
1921—22.	5,81,62,14.
1922—23.	6,28,86,09.
1923—24.	6,57,43,79.
1924—25.	7,57,97,30.
1925—26.	6,82,14,04.
1926—27.	5,95,61,22.
1927—28.	6,29,81,90.
1928—29.	6,46,19,60.
1929—30.	6,01,67,24.
1930—31.	4,30,42,89.

The following table gives an estimate of the value of the coastal trade during the period:—

VALUE OF THE COASTAL TRADE.

Years.	Rs. (1,000)
1921—22.	2,22,29,84.
1922—23.	2,19,91,99.
1923—24.	2,19,35,12.
1924—25.	2,11,54,33.
1925—26.	2,18,05,89.
1926—27.	2,06,58,99.
1927—28.	2,20,46,10.
1928—29.	2,09,29,31.
1929—30.	2,03,25,39.
1930—31.	1,74,16,06.

The above figures are eloquent of the enormous value of India's coastal trade which is three times as valuable as her foreign trade. Even if the trade between India and foreign countries is left

untouched, the control of her coastal shipping will be of enormous importance to the people of the country. But the fact remains that a major part of even this trade is in the control of foreign companies. The two most important Shipping Companies in India are the British Indian Steam Navigation Company Limited and the Asiatic Steam Navigation Company. Both of these are British owned. The British Indian Steam Navigation Company has a paid up capital of more than $3\frac{1}{2}$ million pounds, a reserve of about $1\frac{1}{2}$ million pounds and fleet and investments to the value of more than seven million pounds. In 1931 the Company made a net profit of £. 222,901 and distributed £. 221,576 in dividends. The Company had in 1932, 128 ships with a total gross tonnage of 757,210 tons and dead weight tonnage of 989,122 tons with an average age of 13 1/4 years. The Asiatic Steam Navigation Company was registered in 1878 and reorganised in 1931. As reorganised, it has a capital of £. 1 million divided into ten shares. They took over Turner's Steam Navigation Company. They owned in 1932, sixteen steamers with a total tonnage of 78,659 tons gross, with an average age of eleven years. The largest Indian shipping Company is the Scindia Steam Navigation Company. It has a share capital of about Rs. 90 lakhs. In 1931 it made a net profit of about two lakhs and paid a total dividend of about $1\frac{1}{2}$ lakhs. It has a fleet valued at about Rs. 60 lakhs. It has ten steamers with a gross tonnage of 43,076 and a total dead weightage of 71,591 with an average age of ten years. Other steam navigation companies are the Bombay Navigation Company, the Bombay and the Persia Steam Navigation Company, the Persian Gulf Steam Navigation Company, the Bengal Burma Steam Navigation Company, the Indian Co-operative Navigation Company, the Eastern Steam Navigation Company, the Malabar Steamship Company, R. Assaria Co., Eastern Peninsular Navigation Co., the Bombay Steamships Ltd., and the Cowasjee Dinshaw Bros. In this connection it will be interesting to note that the India Government pay the P. and O. Company Rs. six to seven lakhs every year for the carriage of mails. Subsidies are also paid to other companies for the same purpose: Rs. 15,18,000 to the British Indian Steam Navigation Co., Rs. 67,320 to the R. S. N. Co., and

the I. G. S. N. Co., and Rs. two lakhs to the Irrawaddy Flotilla Company Besides this, India pays enormous sums as freight charges both for the import and the export of goods. The freight rates she has to pay are decided solely by the foreign shipping rings and combines. Leaving out the charges for imports, India pays eight and a half millions on her export goods which amount to seven and a half million tons.

It is also undeniable that the freight rates have also worked adversely to the interests of India. Freight rates between Indian ports and foreign ports are greater than those between foreign ports of equal distance. This neutralises, to a very large extent, the natural protection that an industry might expect in its own country by reason of the distance of foreign manufacturing centres.

Indigenous shipping is also handicapped by the attitude of the Shipping Conference which resorts to cut-throat competition, to the deferred rate system and also to rate wars. Though shipping is not completely amenable to national laws, it restores the national exchange in times of abnormal trade conditions and forms an important asset in the national balance sheet of maritime countries. From such an important industry, India too should profit and a powerful mercantile marine is essential, not merely for the maintenance of our self-respect but for affording employment for thousands of young men who now are unemployed or inadequately employed. There are no more profitable forms of business than navigation, marine engineering and insurance and no wonder therefore that there has been an increasing agitation for the reservation of coastal traffic to Indians and for the active participation of Indians in the coasting trade.

Sir P. S. Sivaswami Iyer moved a resolution in the Assembly for the development of Indian Mercantile marine and the Government of India appointed a Committee to consider and report on the measures to be taken to further the object advocated in the resolution. The Committee recommended (1) that a training ship should be established, (2) that provision should be made for training marine engineers and (3) that arrangements should be made for the progressive reservation of costal trade for Indian ships. It was suggested

that government should buy the British lines and transfer them to Indian hands and that government should give facilities for the development of shipyards and for the establishment of the ship-building industry. The only action taken by the government on these recommendations was the establishment of the training ship 'Dufferin'. This ship turned out efficient Indian cadets as mercantile marine officers. But government have not been over-enthusiastic about the matter, and agitation for action by government still continued. In 1925 Mr. K.C. Neogy gave notice of a bill but since government wanted to consult their law-officers in England, Mr. Neogy did not press the measure. On 22nd March, 1928, Mr. S. N. Haji moved a bill to reserve the coastal traffic of India to Indian vessels. On 7th September, 1932, Dr. Ziauddin Ahmad moved for fixing the minimum rates for the passenger carrying trade by sea between the coastal ports of India.

Various methods have been suggested for improving the position of Indian shipping. Some of them are reservation of coastal shipping to Indians, giving subsidies for the development of the Industry, regulation of the rate war by fixing maximum and minimum rates and by securing greater co-ordination between ports and between rail and sea traffic. There has been prolonged and persistent agitation for the reservation of coastal shipping and it is imperative on the part of government to encourage this national industry. Direct and indirect aids have been given to shipping in all progressive countries of the world. France, Italy, Australia, Spain and Japan have all given bounties and subsidies for construction and navigation of ships and postal subventions to steamship services are given in all parts of the world. Germany, the Netherlands, Belgium aud the U. S. A. have all given exemptions from import duties for ship-building materials and coastal traffic has been assured for its nationals in almost all civilized countries of the world. In great Britain, the Cunard Company is given an annual grant for maintaining a ship of approved speed and recently government gave all facilities for building the *Queen Mary*. In Belgium, the Loyad Royal Belge line receives an annual credit and certain Brazilian Shipping lines are also in receipt of subsidies. The German Government sets apart every year

certain amounts for assistance in ship-building and in order to preserve its political independence. Japan pays the heavy expenditure involved in building up her mercantile marine. Ever since 1871 Japan has steadily and persistently developed her mercantile marine. In 1883 she had 680 ships aggregating 110,100 tons and today she is one of the premier naval powers of the world. Australia too has protected her coastal trade by imposing certain regulations under her Navigation Act. That Indians too should wish to develop their own mercantile marine for her own coastal trade and coastal defence is therefore only a natural and legitimate desire and it is an elementary duty of the Government of India to meet the wishes of the Indian people in this matter. As in other countries, adequate subsidies should be given to the shipping industry and the building of ships in India should be encouraged in every way. In fairness to Indian enterprise a part, at least, of the subsidy given to British companies should be given to Indian concerns. Government has recognised the need for state ownership and management of Indian railways. It is time they recognised the vital importance of the shipping industry to this country and buy up some at least of the lines and run it themselves at least till they can be handed over to Indian Companies. In the competition with the giant British industry the infant shipping industry of India needs protection and safeguard. The minimum that Government can do is to insist on Indianization in the companies trading in India and protecting the interests of Indian Companies already in the field.

So far the policy of Government towards Indian shipping has been one of persistent inactivity and resolute irresoluteness. This attitude is deplorable in view of the grave consequences it would entail on this national industry struggling for existence in the face of strong and organised competition. The attitude of the Government of India stands out in striking contrast to that of many foreign governments which have helped their well-established industries directly and indirectly. In view of Chapter III Part IV of the new Government of India Act, darker days are still ahead of the industry, unless Government wakes up to the grave peril in which

this industry stands and follows a sympathetic policy. Lord Irwin as Viceroy of India recognised the justice of the Indian claim, though action on it is yet to be taken. If Indian enterprise is not to be wiped out of this branch of industry, effective and immediate intervention on the part of Government is necessary. As indicated above, this must take the form of direct and indirect aid, bounties and subsidies, fixing of the minimum rate, and securing co-ordination and balance among the different forms of essential transport in the country. If India's resources in the matter of transport and communication are to be pooled in the interests of her nationals, a central ministry of transport becomes an imperative necessity. Nationalisation of Indian coastal shipping is certainly an important direction in which Government can show their practical sympathy towards the Indian people and their readiness to meet their legitimate aspirations. This will promote employment, and increase the capacity of our people for national defence. It is the task of statesmanship to see that this too does not add to the list of forlorn causes which tell sad tales of neglected opportunities for understanding and true co-operation.

THE ART OF AJANTA

BY

SRIMANT BHAVANRAO,
Raja Saheb of Aundh.

THE origin of Indian Art is to be found in the paintings in Ajanta caves. It is the first school of our Art which existed about eighteen hundred years ago. The story of Indian Art does not surely begin with Ajanta, but on the other hand, these paintings bear ample testimony to the continuity of earlier pictorial tradition.

Little was known of these caves and paintings till the beginning of the nineteenth century. They were first found by some British soldiers. Great interest about these caves was created by the article, "Rock-cut Temples of Ajanta", written by Sir James Fergusson in the year 1884. Eminent persons like Major Robert Gill, Lady Herringham and Principal Griffith spent years in copying the paintings in these caves. I kept a party of fifteen good painters in these caves and got the copies of the paintings done under the instructions of myself and of my nephew, and now I have in my possession an invaluable collection of copies of all the best paintings in these caves. But these famous paintings have suffered a lot, on account of the ravages of time, bee-hives, swallows, nests, want of proper care and the indiscretion of visitors. It is said that a few years ago visitors were presented with fragments of paintings by persons in charge of these caves. The only way to preserve the famous and ancient Art is to make copies of these paintings and I have attempted to do this as far as possible and tried to re-incarnate the Ajanta paintings.

It is not possible to discuss, in detail, all the features of this superb Art and so I will discuss only the prominent features of the Art of Ajanta. To be able to judge these paintings properly we must know the motive with which those artists painted these masterly pictures. These paintings were done with a high motive of devotion.

The pictures are drawn with the high and noble motive of "art for art's sake and art dedicated to Lord Buddha". Those painters were people who had no worldly worries and whatever time they could spare from the performance of religious rites, they spent in supreme peace and in these supreme moments of devotion they drew pictures in these caves. No wonder then that such performance was unique.

The painters of Ajanta have used only six colours, *viz*—yellow ochre, earth red, terre verte green, lapis lazuli blue, lamp-black and white. Even after hundreds of years these colours have retained their brightness and the blending is so happily done that it gives pleasure to the on-looker. There is not a single picture in the Ajanta caves which does not please both eye and mind.

The anatomy seen in all these paintings is extremely correct. The position of the hands and the expression on the faces and on every limb are very engaging. One is convinced of the knowledge of anatomy of these old painters when one studies the sitting position of men and women, their gestures while standing and speaking, the way in which they show their humility and different other positions of these pictures.

All the pictures in these caves are full of expression. Different sentiments are portrayed, to a greater or lesser degree, in almost every picture in these caves. The sentiments are seen, not in the face alone but in every limb and every movement. Similarly expression is found in animals, birds and flowers. The supremacy of this art lies in depicting various expressions on the faces of the pictures and making them speak. The famous painting of the dying princess bears ample testimony to my statement made above. This painting is admitted by all as unique in expression. The king has left the queen and become a monk. Her last hour is approaching. Her only desire is to see the king, but she knew that thef ast approaching death will not grant her that last wish. She wishes at last to have the sight of the crown of her husband. The elder daughter is supporting her and she is not even able to raise up her eye-lids and to have a view of the crown. The picture is full of pathos, anxiety

and worry at the thought of approaching death. I entirely agree with Principal Griffith, when he says that for the purposes of art-education there can be no better example for Indian students, than the paintings to be found in the caves of Ajanta. Here we have art with life in it, human faces full of expression, limbs drawn with grace and action, flowers which bloom, birds which soar and beasts that spring and fight and patiently carry burdens, all are taken from nature's book. This art is a happy blending of idealism and realism. These paintings are full of expression and at the same time they are real. They have made those people live for all time. They appeal both to the eye and the heart.

The outlines of the paintings of Ajanta and the method of drawing the lines is such that we think it well-nigh impossible to do so now. By one sweep of the brush, the artist of Ajanta has outlined the whole human figure. He does not seem to have lifted the brush even once before coming to the end of the outlines. By one stroke he could draw the face, hand, foot and breast. The painters were master-hands at drawing outlines.

Such is our first and best school of Indian art. Another off-shoot of this art is to be found at Sinhagiree. This art is to be found in the dilapidated parts of the palace of king Kashyapa, the then ruler of Sinhagiree or Sigiria. Although these paintings were executed in the fifth century, they are yet in good condition and there are twenty-one pictures of ladies who must be the queens of king Kashyapa. A better knowledge of anatomy is displayed in these pictures than in those of Ajanta. The beauty of Sigiria paintings is in the powerful definite drawing.

There is no indefiniteness or hesitation anywhere. The artist has drawn his lines with free bold sweeps of brush. If there is any mistake in the drawing, the correction is done in a darker colour.

SOME ASPECTS OF WOMEN'S EDUCATION

BY

MRS. E. S. APPASAMY,

Madras.

IF there is anything in the theory of Nationality, then each country ought to apply to the solution of its national problems such principles as have been worked out from time to time, and found to be a fundamental feature of the character of the nation. So in the re-construction of education to meet the needs of the nation to-day, special attention must be paid to the historic genius of the people, and to the best contributions of modern science and thought. The co-operation of Indian scholars, economists and educators, who will fill the barren depths of national consciousness with new ideals, is eminently needed. India has had a glorious past and her present is not without promise, but the women of India have an important contribution to make in ushering in the new age; for now we realise that women are the chief agents in the diffusion as well as the conservation of culture. It is appropriate, therefore, in a volume dedicated to Diwan Bahadur Har Bilas Sarda, to speak of what has been achieved and has yet to be achieved, in the progress of women's education in this country.

One of the great defects of child marriage is that it cuts at the roots of the mental and physical growth of the adolescent child. Social custom thwarts the purpose of education; the girl never attains intellectual maturity. Throughout her life, the child-wife retains the outlook of a school-girl, who has only trifled with knowledge. The majority of girls hardly reach the Middle school standard, with the result that she fails to give her husband real companionship; she is ill-equipped to answer her children's questions, she cannot understand the organisation of society and the part that

she and her little family play in the life of the nation, and even in the kitchen she has to learn by the bitter trial and error process. The political evolution and the social problems of her age are far above her. She is a failure not only as a wife but as a citizen.

The orthodox theory is that a woman's place is in the home. But the supporters of this theory do not see that it is in the home that the child-wife fails most miserably. This is the woman's sphere, and it is there that she can pull her weight. The arrangement of the house, considering both the hygienic and aesthetic aspects, its sanitation and ventilation are in her hands; the balanced diet and the quantity of food provided should claim her attention. But most important of all is the care of the physical and mental growth of her children, who must be nursed with an attention not only loving but well informed. "Give me a child for the first seven years of his life and I will be responsible for all his opinions," said Loyola, and modern psychologists unite in stressing the importance of the early years of the child's life. And in this important duty, it is criminal to allow the young Indian wife to pursue haphazard methods and old half-forgotten customs. How can she inculcate culture when she scarcely has any herself? It is impossible to expect her to play the difficult and terrifying role of a mother who is called upon to do work that she has not been trained to do—and that, at an immature age.

Diwan Bahadur Har Bilas Sarda deserves the gratitude of the nation, for he has saved the child-wife from herself. Another of the many blessings which the Sarda Act has brought in its train is the fact that girls are kept longer at school, and are sometimes allowed to go on to the University. The boon that this confers, both to the girl and to the nation, is not fully realised. These few years cover a period which is the most formative and plastic in a child's life—the period of adolescence. That this period should be devoted to higher education is a distinct gain both for the child and the nation. A country in which the mothers either have no education or merely primary education cannot advance. Years ago, Lord Lytton remarked, that the Indian gentlemen he had met, were

able to exert little or no influence on the social life of the Indian home, because they were impeded by women who had received little or no education—whose outlook was wholly antiquated and retrograde. In our own times we have seen that women are passive, and sometimes even hostile to the reforms and changes that are so necessary for the re-making of Indian society. We have brilliant exceptions both of men and women, to the contrary today. But the level of culture in a country can be raised only with the co-operation of women, which in turn is possible only by women's education. Thus the Sarda Act has not only restored the gift of a few more years of joyous care-free girlhood to Indian children, but has opened the road leading to social progress.

But while glorying in this achievement, let us not rest on our oars. A new series of problems calls for solution. Large amounts of money and labour are being directed toward the furthering of women's education. But is this education that is provided for our girls, in the few extra years that they are privileged to study, worth while? Till now very little attention has been paid by educators to the peculiar needs of girls. Education has been thrown open to them, but it is a system which is not even granted to be the right sort for boys. A course originally intended to turn out clerks for the Government has been indefinitely extended. Examinations and Degrees were valued as pass-ports to employment, but even that has ceased to be so now. It is obvious, therefore, that this grind is not suitable for girls for whom it was never intended, or even modified. Our immediate aim, therefore, should be to frame a system to meet adequately the educational needs of our girls. For, instead of being a help, we might land not only our children but un-numbered future generations in a quagmire, if we start them in a wrong direction.

In the first place, it is obvious that girls as the future mothers of the race should have healthy bodies. People of the West, have remarked again and again on the physical deterioration of our nation, and we cannot afford to have diseased, hollow-chested women as mothers. Nourishing food, fresh air and vigorous

exercise should be amongst the foremost concerns of a girls' school. But even in this sphere, discrimination must be exercised, for blind imitation of the West may lead us to adopt such devices as destroy all the old-world charm and grace of Indian girlhood. It is a pity that the modern educated girl has no use for manual labour. Healthy domestic work like grinding, pounding, sweeping and cleaning vessels, which served to furnish the women of an older day with strength and endurance, is now consigned to servants. To replace this, such vigorous substitutes as Tennis, Net-ball and Athletics should be insisted upon, while training in Eurythmics and Dancing could be added as a special or optional feature.

There is a crying need to relate education to life. This does not mean that girls should be taught Home-craft and nothing else, but that Home-craft should form an essential part of their study. They must learn to be practical and skilful in such business as falls to their lot, being able to discuss matters and undertake services with their husbands and brothers.

This is all the more important now, when women's franchise has been extended, and seats reserved for them in the Councils. No one can tackle social and women's problems so well as women themselves. Therefore, they must be able to follow the proceedings intelligently and vote with a knowledge of the wider issues at stake rather than according to the dictates of a party or individual. Though knowledge and information about a large number of subjects is not essential, they must know to speak, read and write with ease, and have a thorough grinding in a few subjects such as Hygiene, Arithmetic, Elementary Science and Geography. The girl's faculties of attention, understanding and memory should be trained so that she can afterwards turn her mind to any subject in which she is interested and read or study it for herself. Besides this general education, a special course of domestic science, first—aid, cooking and child-care would be invaluable, while industrial crafts, such as elementary dairying, poultry-farming, hand-work, mat-weaving and tailoring may be introduced to suit modern developments. It is high time that educators thought of training the hand and the

heart to keep pace with the head, for pure intellectualism is not adequate for true living. Theory and practice should go hand in hand. This will eliminate such anomalies as a student of electricity who cannot replace a burnt out fuse, a chemist who cannot remove stains from his own clothes, or a dietitian who never troubles about the food-value of what he eats. But above all, the child should not be so over-loaded with memory-work as to feel the wings of his imagination clipped, or her innate tact and sense of harmony cramped and standardised, so that she loses all originality and love of beauty.

Most husbands and parents would care very little whether a girl knows Botany or Geography; but they will feel a very distinct interest in her having a strong sense of duty and responsibility, patience, affection and tact—in other words, character is what is required. The home atmosphere is esentially one of affection, feelings and service. It is one of the characteristics of women that they make their way through life with the qualities of the heart, rather than of the head, for it is their feelings and intuition that guides of them rather than cold reason. So it is of paramount importance to stress in the education of girls the training of her volition and emotions.

But "Be good, sweet maid, let those who will, be clever," is easier said than done. Not only have weeds like quick temper, wilfulness, jealousy, pride, untruthfulness and injustice to be carefully removed, but the right kind of seed must be sown and nurtured with sedulous care. In this instance, the desired results cannot be had by enforcing a series of "Don'ts". Nor can good qualities be imparted by giving lessons in cheerfulness, self-reliance, helpfulness and affectionate devotion. Due regard for all forms of order and rule must first be inculcated. Building on this foundation, cleanliness, neatness and regularity should follow. The nobler qualities, or the superstructure can be added only by the girl herself; but she can be greatly influenced by example and constant practice. Selfless devotion by the staff is the only way to eradicate selfishness, and to demonstrate the joy of serving others. This leads naturally to solicitous care for the sick and infirm, intelligent interest in the

poor, and social service. It will easily be seen that this aspect of education, though it is the most important, is in practice the one least attended to. Special efforts are therefore necessary in this direction.

The contribution that residential schools can make to the nation is not fully appreciated. It is good for a girl to be taken away from the home where she is made much of, and thrown with other girls of her own age. In the atmosphere of order that prevails, she will learn to look after her room, clothes and books, and to relate herself in such a way to others as to make herself an acceptable member of the small society in which she lives. In a Day School, it is difficult to organise groups which will maintain discipline, and work together in a team. Greater emphasis is now being laid on team-work and "esprit de corps", which teaches the co-operation, so necessary in communal and national life. Team games are not enough to ingrain the idea that one's own desires must be suppressed for the sake of the common good. Little committees can be formed in a residential school which may organise and carry out Plays, Concerts, Charity Sales and Social Service. A great many very valuable lessons in organisation and management, beside the necessity of team-work, are learnt thus. As far as possible, the children should be entrusted with the responsibility of arranging and conducting school functions, the teachers standing by in case of need. Greater lessons can be learnt by putting the older girls in charge of "Little Sisters" and making them responsible for their cleanliness, food and studies, than by poring over books. They should also nurse their own sick, take turns in serving food, and help to keep rooms scrupulously clean, neat and attractive. Such a training will stand them in good stead in after-life. Living together brings about closer intimacy between child and child, and pupil and teacher. Greater attention and care can be devoted to the individual, with gratifying results. But such lofty ideals are scarcely practised today. There is a great need for more and more such schools in India.

As character and Art, or volition and emotions, find their basis

ultimately in religion, no education which excludes it is complete. It is not enough to harness the girl's emotions to worthy ends, to direct her natural love and sympathy into forms of service, her desire for beauty into creation of works of art. To turn vanity into a desire to keep her surroundings beautiful and into the streams of painting, music, dancing, flower-gardening and hand-work is no doubt of greater importance than studying algebra or chemistry, but besides giving joy to others, she must find joy herself. By religion, however, is not meant this or that brand of it; but an attitude of reverence and devotion to the things of the spirit, of prayerful and joyous submission to the guidance and will of the manifestations of reality as revealed by the prophets and sages of all time and of all peoples; and a feeling of oneness with all creatures as pervaded by the same universal Spirit. It is religion of this kind that makes for unity between clashing elements, and for nobler efforts towards the conquest of truth over untruth; and right over wrong, beauty over ugliness and which leads us on from the unreal to the real, from darkness to light, from death to imortality. An education which does not root itself in a religion of this kind can have nothing but a materialistic basis, and anyone who has eyes to see today, knows the disaster into which the world is rushing headlong through materialism. If we would save our land, famous for its spiritual and religious outlook, from what has befallen the West, we must imbue our girls, the future mothers of the nation, with true religion, in their early years.

The Indian ideal makes woman the priestess of the home, finding her spiritual salvation in ministering with *bhakti* (personal devotion) to the members of the family, and the stranger at the gate. It pictures her as being kind and compassionate, forbearing and gentle, modest and pure, the guardian of the culture and religion of her race, and influencing in a remarkably vital way her men-folk and her children; representing to them, as wife and mother, an aspect of the Deity himself. Can we rest content till our educational institutions for girls help to realise something of this high ideal?

DIWAN BAHADUR HAR BILAS SARDA

BY

RAJENDRA KRISHNA KUMAR, M. A.,
Principal, D. M. College, Moga (Punjab).

DIWAN Bahadur Har Bilas Sarda has attained, by his continued selfless, humanitarian service, a position in the hearts of his countrymen which is more like the influence which great teachers of humanity have exercised on those whose thoughts and hopes and lives they lifted to a higher plane. In the widest sense of the word 'pure', his life is the purest. Simple life, unaffected habits, deep sympathy for the people, goodwill to all, a generous heart, and a habit of untiring industry are some of the traits of his saintly character that have given him the well-deserved position of a true leader of his countrymen. We count him amongst the master-minds of our country. He has grown grey in the service of everything good in the world and his community. He has considered nothing below his dignity if only it was for the benefit of the poor, the exploited and the depressed. He has a very soft corner in his heart for the unfortunate victims of ill-stars, for instance, widows and orphans, and his services to them are innumerable. But his greatest contribution to his own community is the Sarda Act whereby the marriages of infants and children have been banned. This alone would have sufficed to ensure a place for him among the most far-sighted leaders of India.

He is a man of very rare literary tastes, and is a scholar of no mean repute. His various works *e. g.*, *Hindu Superiority* and others are convincing proof of his great learning, breadth of vision, mastery of expression, close argumentation and sanity of views. Throughout his life he has derived his inspiration from Mahrshi Swami Dayanand Saraswati. May the Almighty Father spare him to us for many years and may the Hindus who are at present in a very uncertain and sorrowful plight be able to recover from their lethargy under his expert leadership!



HAR BILAS SARDA, 1895 A.D.

men and women with the same natural resources as before are moulded by the moral stimulus of the Y. M. C. A. leaders to produce more of material goods, to make more profits from what they produce and to live a more worthwhile life than before. Energy which had hitherto remained latent and useless has been drawn out, even as the energy of coal has been drawn out for economic purposes. A national leader has been able to produce more energy from the same people than they could without his stimulus, as, for instance, in Italy and Germany. The possibility of latent energy in men being drawn out for the welfare of men is demonstrated. What is needed is that it should be elaborated into a science, which would produce the fullest effects. When such a science is built up, truly shall we be able to speak of the "Coming of man".

I believe that if a science of human engineering can be built up anywhere, the most favourable place would be India. The latent power of man is more moral and intellectual than physical. The energy that is got out of coal and oil is the energy of heat. The energy that can be brought out of man is that of knowledge and will. Man is, however, not only intellectual and moral but also physical. The physical energy that we draw out of man is at present very limited. There is no reason why science may yet not be able to find in man unsuspected sources of physical energy. But there can be no doubt that the intellectual and moral energy which is found in man may be drawn out in larger quantity and more effectively than at present. For this purpose we may need not only a science of human engineering which deals with the utilization of such power as is found but also of homoculture which deals with the development of the power itself. We cannot make coal or oil. We can sometimes bring about a flow of water which yields electric power, though we also use such flow of water as we find to develop the power. But through social and spiritual reconstruction, we can remake men and women. The twin sciences of homo-culture and human engineering are both capable of development.

In India, we witness attempts at reconstruction all round—physical, economic, social, intellectual and spiritual. The

first indirectly and the rest directly are all concerned with man. The leaders in these forms of reconstruction are our pioneers in the new sciences. Har Bilas sarda occupies an honoured place among the leaders of social reconstruction.

I have met Sarda but once. He struck me as a man who had achieved his life-work through intuition rather than intellect. Intellect is an aspect of the individual life; intuition of the universal spirit. Intellect separates, intuition unites. It was the inner affinity between the spirit of Sarda and the spirit of the many uncomplaining child-wives of this ancient land that produced the Sarda Act.

It is true that the Act has been observed more in the breach than in the observance. As a District Magistrate, I have tried but one case under the Act and there, a woman sought the Act as a public instrument for private vengeance. But the very failure of the Act has tended to mature and harden the law and conscience of India, so that it is a force towards the goal which is the goal of Sarda, which is the goal of all decent men, of all wise men in India. It is a pathetic part of the position that the agency that Sarda has sought to prevent immature marriages of boys and girls is itself an immature marriage—the marriage of Indian law and Indian conscience. In regard to the application of science to social life, Indian law is not adult and is at the best adolescent. Indian conscience is not even adolescent and is but a child in regard to this matter.

The leaders of India of yesterday were the sons of child-wives. That is a stage towards the leaders of India tomorrow, when child marriage shall be abolished as it has been in most parts of Europe. Nature makes a pathetic mass before it successfully makes a baby.

Engineering is the wedding of intrument and material. Both must be mature and hard, if engineering is to be fruitful. It is no use chiselling pith and hammering glass. It is no use beating iron with a bamboo or cutting a diamond with a toothpick. But in the evolution of engineering, instrument or material is often immature.

All honour to Har Bilas Sarda as a pioneer in human engineering!

THE EDUCATION OF GIRLS IN INDIA

BY

LADY GUNAWATI MAHARAJ SINGH, B. A.

THERE has been considerable controversy on the subject of girls' education. The vexed question is, should the curriculum for girls coincide with that of boys, or should it be such, as to prepare them for the care only of the home and children ? There are many who advocate the latter. They feel that the usual school course does not give them any training in home craft or mother-craft. This, perhaps, is quite true. But surely this should be met later, by something in the nature of a finishing school where domestic science and all other necessary and useful accomplishments are taught. High School education should be an attempt to teach children to think clearly and to acquire judgment and power of reasoning.

The point is that the *standard* of education for every girl should be the same as that of her brother. Give her a good range of subjects from which she can suit her own particular bent. But do not offer her an easier way out ! Make her use her mind and train her to think clearly. She must not be allowed to slip into an easy-going, lazy way of accepting other people's ideas, specially those of the male as the best !

It has been the experience of a Chief Inspectress of Girls Schools in the United Provinces, that students of a certain University College where women were offered an easier and simpler course of studies with domestic science etc. had not proved so efficient (even in their own line), or capable of carrying responsibilities as other women who had gone through a sterner and more challenging course of studies. It would appear to be sound logic, therefore, that all children alike should have a good general education along the usual

academic line, with a wide range of subjects from which to choose and pursue their own particular bent.

There is no reason why girls should have only a domestic science course and studies in the fine arts. Give them the *option* of being "tinkers, tailors, soldiers, sailors, etc." should they so wish; and there should be no bar to a boy taking the opposite line of studies.

What is badly needed is a finishing school where girls, if they wish, could go and take a thorough training in all the arts of home-making. This, it would appear, is the main object of the Lady Irwin College at Delhi, and we hope that it will grow into an ideal institution of this kind and fill a long-felt need.

MESSAGE

BY

COLONEL. J. HOSKYN, I. A.,

London.

I am fully in sympathy with the object of the scheme, as I have a great admiration for the work of the Diwan Bahadur, as well as a very happy recollection of my personal friendship with him when I was in Ajmer. I send my best wishes for the success of the scheme, and for the long life and prosperity of the recipient.

THE INDIAN WOMAN STUDENT OF TO-DAY

BY

Mrs. H. S. HENSMAN, M. A.,

Principal, Maharani's College for Women, Mysore.

INDIA can now be justly proud of her Hindu women students, whose fame is fairly well-established in their own country and outside it too, though a few years ago they were, as a class, *non est.* Indian Christian maidens, who were free of the shackles of the rigid custom of early marriage, were the pioneers of Women's education. The strong-hearted devotion and perseverance of Diwan Bahadur Har Bilas Sarda to the cause of Women's rights did a thousand-fold to break the custom. The Sarda Act has given the Hindu girls of to-day their heritage of studentship in the Arts, Science, Professional and Vocational Colleges. It is to the untiring efforts of the great leader, that India has reason to be proud of her Hindu women students, who, now and in the generations to come, will think of him with gratitude and reverence.

I think few can realise the feelings of the girl as she stands at the threshold of her womanhood. It is a definite stage in her life and like the early dawn, which, with its lovely hues of rose, pink, amber and crimson, holds out the promise of the beautiful day, she stands waiting, eager, anxious for the curtain to lift. Her school-girl life, passed within its prescribed limits, is now left far behind and full of expectation and hope, she is about to enter the sacred portals of college with its promise of deeper knowledge and deeper understanding.

College life, conducted as it should be, is the most delightful time of a woman's life. The light-heartedness and unbounded vitality of girlhood is deepening into the sweet seriousness of womanhood. The joy of living is not less but deeper and fuller. The love of beauty enters the soul almost to hurting point. The

ideals of life, embroidered by the imagination, seem altogether possible. The mind is ready to receive and assimilate. Do teachers and mothers, who perhaps have forgotten by now their own early ecstasies, try to understand the student and lead her gently as she should be led ? or, do they pass on carelessly, forgetting that life acts upon life and that the impression created at this stage will permanently colour and mould the 'thinking' of the student ? Happy is she who has come under the influence of a truly sympathetic and understanding woman. Women, all over India, are busy with the problems of the nation, hygenic, social, political, civic and urban, but do they concern themselves with the problems of the woman student of to-day ? If they only would, they would have such a band of helpers, which would bring the Golden Age back to India.

Studies, friendships, intellectual discipline, absorption of knowledge, irresponsibility and freedom of thought and action within the limits of "liberty and not license", the give and take of quick repartee and the constantly being alive to and the response to every new impression in the general atmosphere of brightness and eagerness make life at College a pure delight, which in the years to come is fondly enshrined in the memory. It is the duty of all concerned, authorities and teachers, to create at this stage an ideal atmosphere for the student, for it will be mainly responsible in moulding her for her part in life. She is full of theories, fancies and plans, which she picks up and drops as the mood takes her. The responsibility of shaping them is great, for it is at college that her culture and her character are given a definite lead, but she makes her own choice Practically all parents in India plan for their daughter's marriage. She is to be a wife, a home-maker—surely the crown of woman-hood, approved by all great thinkers. It is the home that nurtures the child, who later should become a pillar of State. She is faced with grave responsibilities and her preparation should be lovely in form, lovely in thought, word and deed. If not, will she become a gay butter-fly, flying too dangerously near the dazzling light of the world's allurements ? Has she left all the serious truths of

knowledge behind her ? Or, will she become the commonplace young lady, who can do a little of everything, sing a little, paint a little, embroider a little and thus never rise above the "unlettered plain" to the "top-peak.....where meteors thoot, clouds form, lightnings are loosened, stars come and go?" Or, will she be the maiden, who is just on the lookout for "Fun" in life, who is pleased with just a round of gaieties, to end in what—utter boredom ? Or, will she become the sporting lady, existing only for games, athletics and world-breaking records ? Or, will she feed herself on novels and sentiment and think herself badly used and sit discontented and idle, indulging in self-pity ? Or, will she become the languid art-student and exhibit her half-knowledge in cheap criticism ? Or, will she engulf herself in religious fanaticism ? Whatever she may become, in her heart of hearts will be the longing to become the type of her ideal woman, loyal and true. May the Colleges help her to be so, for, to her, fit or unfit, will come the call,

> "But soon we must rise, O my heart, we must wander again,
> Into the war of the world and the strife of the throne;
> Let us rise, O my heart, let us gather the dreams that remain,
> We will conquer the sorrow of life with the sorrow of Song."
>
> —Sarojini Naidu.

Student-life is not just a stretch of happy living. Serious movements occur when the student asks herself the question, what will be my position in India of to-day ? I am asked to glance backward to the by-gone happy ages, to follow in the foot-steps of Sita and Savitri, to contemplate and admire the beauty of literature, of art, of architecture and of music of the days long past and to hark back to the simple life of the past—before me are spread the delights of present day civilization, the conveniences and the luxuries, which I am anxious to clutch and make my own. The temptation of dress, of society, of amusements and generally of 'life' in the present day is too much to resist and I know I shall yield to its fascination—Can I adjust the old and the new ? Can I break with the changing past and plunge boldly, but wisely into the present and make a future for myself ?

'My Garden is full of the flowers,
My mother planted for me;
Curious, old-world, flowers,
Thyme, Lavender, Rose-mary,
Planted in days gone by.
And though no gardener I,
As the shadows fall, I tend them all,
Watering, pruning there.
Am I happy in my lot ?
I know not''.

(From one of the *Modern One Act Plays*)

The student is thus struggling to find an answer in this stage of transition—There is the fear of the beam tilting too much this way or that. Does she not now need understanding help ?

Poets have set up ideals for woman and have set her up on a high pedestal and a shrine and worshipped her. It is at the stage of student-life that she can make herself worthy of that worship. The guidance, leadership and companionship of older well-cultured women is the first need of women, who can understand the restlessness and the longing, the reaching after the unknown and the vitality and strength of youth, which does not like to admit of defeat. Discipline of the mind and will, obedience to right authority, temperance and right-direction are the next factors. But the basis for such training is the implanting of reverence to and worship of the Creator in love and sincerity and of love and of sympathy to fellowman, without which we are disintegrated atoms of what should be one whole—and we are such. If not, would we have that ill-feeling and unkindness which ends in war and bloodshed on this beautiful earth ? It is so easy to lay down rules and laws of guidance, and so hard to carry them out—patience, perseverance and kindliness on the part of the teacher, turning college-life into family-life, remembering that the student is a personality to be helped to develop on the right lines according to the bent in her and not just turned off on a pattern—these go to make up that atmosphere, which will help to bloom into greater beauty the natural forces of sympathy and tenderness that lie dormant in every woman—Then will follow that,—

"She never found fault with you, never implied
Your Wrong by her Right and yet men at her side
Grew nobler, girls pure,
None knelt at her feet, confessed lovers in thrall—
They knelt more to God than they used—that was all.

E. B. Browning.

But what a great fall ?

When the student has passed into life proper, whatever be her own problems, she is faced with a great duty. Whether married or in a profession, whether gay or serious, she must not forget to tend and nourish the millions of women, who have not had her advantages and her opportunities for the 'joy of living' ? She must impart to them the happiness that is hers—"Laugh and the world laughs with you", but let the laugh be the happy, ringing laughter of genuine pleasure, which will cheer and brighten many a life. She must go out into the world equipped and ready, not to fight, but to harmonise and to extinguish the smouldering fires of jealousy and rage, that are ready at any movement to break out into flame, to become the joy-giver and the peace-maker of the world—"Women are best to set these follies right", says Hazlitt, for

"World-wide Champion of truth and right
Hope in gloom and in danger aid,
Tender and faithful, ruddy and white
Woman was made"

—Christina Rossetti.

Light, air, exercise, right diet and a hygiene environment will give her lustre and beauty of form, which is every woman's birth-right and which she should not neglect or misuse—"Charm, O Woman, be not afraid", for in this intangible charm lies the very essence of womanhood.

Superstition and prejudice rule the land—many will be the failures of the student, who tries to go forward according to the new standards she has set up for herself. Experience will be sad and depressing and many a time she will be tempted to give up or draw back. But now will come to her aid the strength she acquired in her college-life, the power to smile in the face of the most appalling

depression, the power to look beyond herself and the power to become in her circle an impelling force, which will inspire and gather women to work together. Her steady plodding and conquering of difficulties in her college career, her power of concentration, her attention to and mastery of detail will now stand her in good stead and give her the ability to lead and to organise. Her knowledge and her culture will make her a charming figure in society, a friend to be depended upon and a genial hostess. Her unfailing courtesy and sympathy will readily bring to her door the tired, the worn and the sad. She will be the peace-maker, the friend, the teacher, the judge and in a word 'Queen'—and

"For this the worth of woman shows,
On every peopled shore,
That still as man in wisdom grows
He honours her the more".

There is a great future for the Indian women students of to-day, if they are properly guided and if they themselves are helped to realise, that the glorious period of life at which they stand as students is full of rich promise. There is no need to be depressed about it, for the vitality of youth will reach forward with pleasure and energy to the ideal. It is for each girl of India to live up to the light given her to become a noble woman, beautiful, tender, understanding and true. The Lotus of our land stands as a fit emblem of true womanhood, for in the words of Toru Dutt,

"Give me a flower delicious as the rose,
And stately as the lily in her pride".
"But of what colour ? 'Rose-red', Love first chose,
Then prayed,—'No, lily-white,—or both provide ?
And Flora gave the Lotus, 'rose-red', dyed
And lily-white,—the Queenliest flower that blows".

As I began I end—the gratitude of the Hindu students of India to-day and of the generations to be to the Diwan Bahadur for his untiring kindness and energy in championing their cause is and will remain deep and full of reverence.

LIFE AND POETRY

BY

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MODERN Bengal has been made by three immortals—Shree Ramakrishna Paramhansa, Swami Vivekananda and Poet Rabindranath Tagore. Educated and thoughtful Bengalees have been speaking and writing in the language of Tagore; even the Bengalees who out of ignorance or malice, abuse or ridicule him, have to use the epithets supplied by Tagore. He has awakened the intellectualism of Bengal. To use poetic language, the Bengalee lotus has opened its petals at the touch of the light of the sun (Ravi).

The poet is ever green and his song is of perennial youth. His mind has always been dynamic and he has given the lead not only in poetry but in painting, music and dancing as well. He has given expression to the ideas not only of modern Bengal, of modern India but of the modern world as well. In the words of Prof. Radhakrishnan, "Tagore has added considerably to the sweetness of life and to the stature of civilization". He is not bound by the barriers of country, race, religion or time. So he has received the homage of the greatest men of the world. Probably no living man in the field of letters has received so much appreciation and praise from every corner of the earth.

Philosophers find out Truth by arduous intellectual quest, but to the poet and to the seer, Truth comes because of their intuition. What is so difficult for the learned is so easy for a Rama Krishna or a Tagore. The poet and the Seer only can give the most charming expression to Truth. Tagore has been a poet as well as a Seer and so he has solved so easily so many baffling riddles of life.

They say that every hundred years a Phoenix is born. During the last several hundred years, there have been six such Phoenixes—Homer, Kálidása, Dante, Shakespeare, Goethe and Tagore. As

after so much care blooms a chrysanthemum. So after struggle of a few centuries mother earth produces a great poet— a teacher of mankind.

The culture of a nation is found in its poetry, painting, sculpture, architecture, music and philosophy. To appreciate this highest form of bliss requires great effort—the ascending effort of mankind. A Tagore or a Goethe is not for the shouting mob. *Faust* and *Gitanjali* are not meant for school-boys. There is something like intellectual and cultural aristocacy and unless and until one becomes a member of that blessed group, one cannot understand the classics.

Tagore has written no epics because he knows that the days of epics are over. He is out and out a lyric poet. Suffering is the corner stone of our life and the poet has suffered intensely; but the songs he has given are the songs of joy. No great creation is possible without intense joy and intense suffering. Like a Prometheus, he brings healing balm to suffering humanity, and like a Beethoven he marches through suffering to joy. He holds out hope in the midst of despair and reconciles himself to any situation. He says:

"O mother (addressing the Muses), hand over to me the flute only so that I may play on it with heart and soul and help the blooming of song like flowers under the sky.

"Gathering the words together from the bottom of my heart let me create a world of joy and sprinkle the shower of song on this dusty earth."

To express in proper form what we feel intensely is poetry. Hence poetry can never be dissociated from life. It is not my object to write a critique of Tagore's poetry.. I translate here only a few lines from two poems of his youthful days and these will reveal how he helps us to laugh through tears. Suffering is our destiny whether it is from pin-pricks or sword-thrusts. Then why should we howl ? We can bear all these, when we think that this is not the monopoly of any particular individual and there are others who are in much worse position. The philosophy of Lucretius, Marcus Aurelius and Anatole France is good humoured cynicism with a tincture of Stoicism and this we find in the most pleasant form in Tagore's *Bojhāparā* (Settlement) in his Kshanika. The poet says: "Somebody

loves you, others can not; some are over head and ear in debt and some do not owe a penny. To some it is a matter of habit to you also it is the same. This is the way of the world. Everybody is not for everybody".

"This is rather quite common that when nobody suspects, the ship sinks to the bottom of the sea.

"Reconcile yourself to what happens, whatever may come good or bad. Face truth with a smile.

"Nobody has been created according to your measurement and you also have not been made according to others; you are crushed under somebody's weight and you also crush somebody under your weight.

"But in spite of all this why should we worry? If you like you can still snatch a good deal—The sky still remains blue and the light of the dawn is still fresh and charming, and when death comes you will have to admit that it is better to live than to die.

"For somebody you may shed a sea of tears but you will find that even without him the world is pretty big and worth living."

Tagore's message is that of hope and faith and nothing can damp his spirit. No poet has painted death in more charming colours. He says that the fear of death is like that of the child which cries because its mouth is snatched away from one nipple but it is happy again as it is given the other. He sings. "All my thorns will some day bloom into roses." It is not only the message of the poet, but it is the experience of a Seer who has been a devotee of Him who is Truth, Good, Beautiful, and Knowledge Eternal (Satyam, Shivam, Sundaram and Jnānam Anantam). Let me close with these lines.

"Like light on the ripple of a river, move on with spontaneous joy,

As the tie of this earth dangles loose,
Like the dew drops on the Shirisha flower
Let the strings of the heart resound to the
eternal tune—The tune of spontaneous joy".

FOLK-SONGS OF SYRIAN CHRISTIANS

BY

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EVERY community in Malabar has its own social customs and folk-songs handed down from ancient days. Somewhat peculiar is the sociology of the Syrian Christians, who now number a million. They are believed to be descended, partly from the high-caste Hindu converts of St. Thomas the Apostle and partly from the Syrian colonists of the fourth and ninth centuries, A. D. and in their social life too we find the mixture of these two strains[1]. Like Nambudiris ānd Nairs, a good many of them prefer to live in their scattered homesteads, but the descendants of the colonists formed townships and engaged themselves in trade and allied arts. Before the arrival of the Portuguese, the Syrian (Nazrani) Mappilas largely controlled the trade of the country south of Cranganore, while the Muhammadan Moplas controlled the trade north of it. Most of their social ceremonies, especially marriages, came to be performed with the accompaniment of ancient rites and songs, and in this we see a curious mingling of both Malayali and Mesopotamian customs. Malayali customs, however, predominated, and till about a hundred years ago, almost all the social ceremonies of high-caste Malayalis were observed by them also. But many of those were gradually adapted to suit Christian principles. Some of the peculiar customs of the Syrians are said to be based on privileges conferred on them by the Chera Kings in ancient days.

The Margam Kali Play.

The Syrians have a wealth of folk-songs, and nearly the whole of it is practically unknown to outsiders and is getting forgotten

1. On the subject of St. Thomas, see my papers in J. R. A. S. Centenary Supplement, 1924, pp. 213-23, *Indian Antiquary*, 1931, pp. 105-09 & *Indian Historical Records Commission Report*, 1924, pp. 121-28.

even among themselves. Of the folk-songs, the most important are connected with the work in South India of St. Thomas the Apostle (52-68 A. D. according to tradition). One of the songs, *Margam Kali Pattu* is accompanied by a dance in which twelve persons take part (representing the twelve Apostles) with a large brass lamp (repretsening Christ) in the middle. Formerly, the actors used to be adorned with peacock feathers, in commemoration of the tradition that the Apostle rode on a peacock in his journeys from Malabar to Mylapore (where he is believed to have died). This folk dance has similarities both with the mediaeval mystery plays of Europe and with the well-known *Kathakali* of Malabar (more particularly with the *Yathrakali* peculiar to Nambudiri Brahmins). Another kind of folk-dance was performed with swords and shields. In former days, this dance was the necessary accompaniment of church festivals and marriages. The songs are of great antiquity and are referred to by the earliest Portuguese travellers. The language is archaic and ancient Tamil words are common.

Colonization Songs.

Next come songs connected with the colonization of the merchant-chieftain, Thomas of Cana, accompanied by 470 Syrians, at Cranganore (about 345 A. D.), their dealings with Cheraman Perumal and other Malabar kings, the foundation of their churches, etc. These give valuable historical details and deserve careful examination[1]. The colonists are believed to have come from Mesopotamia, and were mostly traders. They settled down in Cranganore, and gradually mingled with the indigenous Christians who, according to tradition, comprised 64 families, mostly Nambudiri converts. The colony at Quilon (825) hailed from Baghdad, and established a flourishing port there, but their folk-lore is less known; nor have they left behind any great heritage of songs. They were great traders and flourished by their pepper trade with Western Asia[2].

1. See Milne Rae, *The Syrian Church in India*, Chapters 8-12.
2. Marijnoti, who visited Quilon in 1348, calls them the proprietors of all pepper and as keeping the public weighing office. See my paper on *the Pepper Trade of India in Early Times*, in Dr. Krishnaswami Aiyangar Commemoration Volume (1936), p. 231-32.

Marriage Ceremonial

The most interesting of the Syrian songs relate to marriage. In olden days, the Syrian marriage was an elaborate ceremony lasting several days and was accompanied by numerous rites, each observed with suitable songs and dances. Girls were married at an early age and dowries have always been common. Formerly the dowry was given in the form of gold or jewels. The Hindu custom of the bridegroom tying a *tali* is still observed by the Syrians and this is performed in the church along with the sacramental service. On the day previous to the wedding, the chief rite is the ceremonial shave in the bridegroom's house and the dyeing of hands with henna in the bride's house. On the wedding day, the bridegroom and bride proceed to the church, each with his or her party and after wedding, both parties join in solemn procession to the bridegroom's house where a reception takes place[1]. The couple were formerly taken in palanquins, and in some cases elephants were also used, as a mark of family distinction. This is in conformity with the wedding procession prescribed for the Nambudiris in *Śānkara Smriti*[2]. It was also customary to crown the bridegroom and the bride after wedding. A party of women usually accompanied the procession home sounding *Kuravai* (ulul), and among the 'Sudhist' Syrians, women still sing at the reception and play the *Vattakali* dance. The bride and bridegroom must be received by the mother with the ceremonial throwing of flowers, paddy and water, and with maids bearing brass vessels; and when they are seated on the dais (*manarkolam*) there follow various ceremonies, chief of which being the giving of sweets to them by an elder. Music then begins and betel will be distributed

[1] In some places, the reception took place at the bride's house.

[2] This work is attributed to Sankarāchārya. The two relevant verses are:—

पुरस्ताच्च प्रतिष्ठेरन् पतिकाः खड्गपाणयः ।
दासीरुभयतः कृत्वा वहेयुस्तांश्च वाहकाः ॥

Canto III, Verse 25.

वाद्यैर्मङ्गलनिर्ह्रादैः पूरयेयुश्च दिङ्मुखम् ।
स्वलङ्कृतं नयेद्वेश्मदुर्वादध्यार्पितार्हणम् ॥

Canto III, Verse 21.

to the guests. The feast will follow, mostly in vegetarian style, and while this is going on the Panan, the hereditary bard of Malabar, will sing the glories of Syrians in quaint old lays. On the fourth day, a peculiar rite called *Adachu thura* (the solemn opening of the door) and ceremonial bath (*chathurtha snānam*) take place, and there are interesting songs and rites connected with both. The following morning, the bridegroom makes presents to his relations and the guests depart after blessing the wedded couple. The ceremony connected with this is performed around a brass lamp, the bridegroom and bride separate making a solemn procession round it, accompanied by the companions and bridesmaids. The couple then depart for the bride's home. Thus ends the wedding.*

Wanted—An Academy

After the contact of Syrians with Western countries, these customs have been disappearing one by one, and the songs are remembered only by some old persons here and there. While yet a student, the present writer had collected these songs, and a booklet containing these was recently published by the University of Madras. Of course, these ancient customs and rites are out of keeping with the social outlook and economic conditions of the present time, but they must be recorded for the use of posterity, and must be studied by competent scholars for their sociological and literary value. Malabar is a fruitful field for anthropological research and it is high time an academy was started for pursuing this important line of research.

*A detailed account of the marriage ceremony is given in the writer's book on *The Marriage Customs and Song of Syrian Christians.* (Madras University)

THE NĀGAS

BY

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THE Nāgas were a wonderful set of people. In the early dawn of history, we find them scattered all over the habitable globe. Very little is known of their habits and customs in those remote times, so much so that, according to some, the word Nāga indicated a class of semi-divine beings. But, later on, we find Tamil writers apply the term to a warlike race armed with bows and famous as free-booters. All what have been gleaned about the Nāgas tell us that they were martial, matriarchal, and inclined to Buddhism and sea-faring; they built castles and raised corn and other agricultural products for their sustenance, and manufactured salt from brine.

In the Mahābhārata War, Nāgas of unknown habitat are mentioned as contestants. We have references to them in the *Harivamsa*, and the *Vishnu* and *Mārkandeya* Purāṇas. The Azi and the sons of Danu of the Zend Avesta were tribally identical with the Nāgas of the Indian epic poems—variously known as Asuras, Dasyus, Daityas and Sarpas (sarpa=cobra) in the *Rig Veda*.

On a careful perusal of the works noted above, one can see that even the solar and the lunar races were related to the Nāgas. The Yādavas and the Pauravas (including the Pāndus and the Kauravas) (Krivi = serpent) were descended from Yayāti, son of Nahusha, son of Kadru, the serpent-mother. Āryaka, the Nāga chief, was the grandfather of Sūra, father of Vasudeva (Krishṇa's father) and Kunti. Agastya, the Tamil saint, was a grandson of Brahma, a son of Pulastya, a brother of Visravas and an uncle of Rāvaṇa and Kubera. The Purāṇas say that the eastern capital of Nāgas was at Chāmpavaṭī.

The Nāgas were in India long prior to the *Rāmāyana* period. After the Mahābhārata War, they grew more powerful than before,

and established themselves in Takshaśilā. Parīkshit was killed by the Nāgas. After the fight with the Haihayas near the Nurmuda, one set went to Āssām, and the rest to Kērala. The degenerate descendants of the Nāgas in the Āssām hills have shown extra-ordinary obstinacy in their resistance to the British arms. Between 1832 and 1867, eighteen expeditions, a record number, had to be sent against them to chastise them. Paraśurāma in his fight with the Kshatriyas was assisted by the Nāgas, although his first colonists in Kērala were repulsed by them from there; and it was only by his followers adopting the manners and customs of the Nāgas and by a process of peaceful penetration that they were able to get a foothold in Kērala. One such custom they had to take up is noteworthy: it was the wearing of the top-knot which, according to the Nāgas who were Nāga (serpent) worshippers, represented the hood of the cobra.

In South India, Kērala was the headquarters of the Nāgas, It is still the country where the Nāga worship prevails. In the gardens attached to the Nāyar houses, a *Sarpa Kavu*, a Nāga shrine, is invariably found. The Nāga workship looks like an organized cult. Some scholars identify Nāyanmār with Nāgammār, the plural forms of Nāyar and Nāga respectively, and consider the latter as the proto-Dravidians who subsequently came to be known as the former. Both Śiva and Vishṇu, Draviḍian gods, respect Nāgas, the one by having snake as his ornament, the other by keeping one as his bed.

The Basque and the Brahui races are off-shoots of the Nāga stock. The earliest inhabitants of Kashmir, according to the *Rājataraṅgiṇī*, were Nāgas. Islamabad is even now known as Anantanāg. Sinhalese tradition relates that the Nāgas, semi-divine snake-men of the Hindu myth, once dwelt in Ceylon, which is also called in certain works as Nāgadvīpa, the Nāgas' island. In Cambodia, there was originally the colony of Funan. "As in Malabar, the matriarchal system prevailed there. The first Indian king of Funan married the daughter of a Nāgā king. A famous race of men descended from him. Through the power of the Nāgas, the vast desert became a glorious land." The tradition of the Nāga ancestors of the kings of Kāmbōja survived up to the thirteenth century A. D.

The great peninsula of India, south of the Vindhya mountains, southward to Comorin, was at one time a low-lying tract of land. It was the Pātāla, the Nāgaloka of the Aryan epics. And Mahābali, a reputed ruler there, is still venerated by the people of Kērala as one of their earliest and greatest rulers. Their great national, annual festival of Oṇam and the songs connected with that day are reminiscent of his rule; for that day, so the tradition goes, he is permitted by Vishṇu to revisit his ancient land and its people.

Arrian mentions a maritime city of Patala, renowned as the capital of a king of the snake race. It is very likely that the reference may be to the Muziris, which, in later times, became the seat of the Perumāls of Kērala.

The Nāga-Kanyakās were famed for their beauty, and not a few of the epic heroes have taken them for their wives. The praise of Kālidāsa of the Kerala ladies shows that these kept up the old tradition. Even in the present day, poets and even the politicians of other parts of India and tourists from outside are not wanting to speak in superlative terms of the charms of Malabar maidens.

'With the downfall of Buddhism, the Nāgās disappear from history'; probably because they, in common with many of the Buddhists in India, were gradually absorbed in the Hindu fold.

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SOME WOMEN WRITERS OF BENGAL

BY

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BENGAL has given to India two remarkable women writers—Toru Dutt and Sarojini Naidu. Yet to thousands of Bengali women they are mere names as their works are in a foreign language which to many of our female folk is still unfamiliar. But Bengal has during the last few decades produced quite a good number of women writers who have contributed in a large way to the cultural and intellectual life of the province and have added to the general progress of the country as a whole.

That in the past Bengal never lacked women writers is clearly evident from the fact that long before the Western system of education and Western thoughts and ideas found a place in India there were women poets and writers in Bengal like Rammani, Madhavi, Chandravati, Anandamayi, Rasamayi, Gangamani, Tarini, Sundari, and others whose works are mentioned and discussed in histories of literature. It is a fallacy with a certain class of people to think that the introduction of female education in Bengal was entirely due to the efforts of outside agencies. It is still more deplorable to see apparently well-informed people following the same line of thought even to-day. As far back as 1822, a strong plea for the spread of education among the women of Bengal was made by Raja Radhakanta Dev, one of the most prominent citizens of Calcutta and one of the leaders of Indian society in those days. In the same year, the Female Juvenile Society for the establishment and support of Bengali Female Schools published a tract on the importance of female education is evidence in favour of the education of Hindu females from the examples of illustrious women, both ancient and modern. In the *Asiatic Journal* of 1826 we read of a Ladies' Society for Native

Education. But the Indian community was never idle in this matter. No stouter champion of Indian womanhood existed than Raja Rammohan Roy of hallowed memory. Pandit Ishwarchandra Vidyasagar was a devoted worker in the cause of women's education. When the first Bengali lady took the M. A. degree, Pandit Vidyasagar presented her with a costly volume of the works of Shakespeare. In 1851, a Hindu pandit wrote an essay advocating female emancipation for the David Hare Prize.

It was in the third quarter of the nineteenth century that a large number of Bengali women began to take increasingly active interest in literary and social activities. More than seventy years ago Kailas Basini Devi wrote two powerful tracts, deploring in one the condition of Hindu women and advocating in the other the education of Hindu women. Her appeal did not go in vain. In the Quarterly list of Bengali publications issued by the Government of Bengal during this period we find mention of books by ladies, both Hindu and Muslim. Among the women writers of this time Swarnakumari Devi, a daughter of Maharshi Devendranath Tagore established a great reputation. For her historical, semi-historical, pseudo-historical novels and stories, for her songs and other literary works, Swarnakumari's name has become a household one in Bengal. For many years, she edited also the Bengali journal *Bhāratī* in which many of the earlier writings of Rabindranath Tagore were published. Eight years after the inception of *Bhārati* another periodical *Bānks* came into existence under the editorship of a sister-in-law of Rabindranath, but it was soon amalgamated with *Bhāratī*. Later on Swarnakumari Devi entrusted her talented daughters, Hiranmayi Devi and Sarala Devi with the task of editing this monthly. Several other journalistic ventures were made by women at about the same period and a number of periodicals edited by women came out. Some of the leading periodicals of the time which opened their pages unhesitatingly and unreservedly to women were *Bāmābodhinī* and *Bāndhav*. Even Bankimchandra's first novel *Durgesanandinī* which was published in 1865 received its meed of praise from Bengali ladies in the columns of newspapers like *Sambad Prabhakar*.

Besides Swarnakumari Devi there were in the last century other women writers like Birajmohini Dasi, Bhubanmohini Devi, Faizunnesa Chaudhurani, Saudamini Sinha, Kusumkumari Ray, etc.

Both in fiction and poetry, Bengali women have done excellent work. Among the poets, Kamini Ray, Girindramohini Dasi, Priyambada Devi, Mankumari Basu, Nagendrabala Mitra, Lajjabati Basu, Pramila Nag, Prasannamayi Devi and Binaykumari Basu achieved good position for themselves. But the greatest number of women writers here have been attracted by the craft of fiction and during the last fifteen years at least two hundred works of fiction have been published which are from the pens of ladies. Of the present day popular writers of fiction among ladies, Anurupa Devi, Indira Devi, Nirupama Devi, Shailabala Ghosh, Santa Devi, Sita Devi, Prabhabati Devi, and Ashalata Sinha occupy favourite places. Their circle of readers is large and some of them have a good number of readers outside their own sex. The educated community of Bengal have not been slow in appreciating the contribution towards literature by women. The University of Calcutta has awarded the Jagattarini medal instituted by Sir Asutosh Mukherjee for original literary work to ladies like Swarnakumari Devi, Kamini Ray and Anurupa Devi.

As authors of juvenile books, biographies, dramas, essays, sketches of travels, as translators of works from other languages, editors of reviews and magazines women have won renown in Bengal. The output of work by women writers has been large from the numerical point of view, but it must be observed that few writers of outstanding genius have as yet appeared. Many of the literary productions of contemporary women writers are pleasant to read, but in them we do not find to any great extent all those qualities which go to make permanent literature which can live in the long run and be not only an object of delight but also source of instruction and inspiration to generations, present and future. That is an aspect of literary art which modern women writers of Bengal have to take note of, and it would not be wrong to expect that with the traditions behind them the fulfilment of such a hope will one day become a reality.

THE GĀYATRĪ RĀMĀYANA

BY

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THERE are at least two different texts called the *Gāyatrī Rāmāyaṇa*—that which is usually recited by devout worshippers of Rāma and which is generally found prefixed to standard editions (1) of the *Rāmāyaṇa* may be termed the traditional one. The chief peculiarity of this traditional version is that the twenty-four letters of the Gāyatrī occur as the initial letters respectively of each of the twenty-four stanzas comprising this text.

The other version of the *Gāyatrī Rāmāyaṇa* lies imbedded in Govindarāja's Commentary on the Rāmāyaṇa on 1-4-2, wherein Govindarāja quotes the stanzas in which each of the twenty-four letters of the Gāyatrī can be detected. The chief feature of this text is that the stanzas quoted do not begin with the Gāyatrī letters, but these letters occur promiscuously in the body of the text of the stanza, in the beginning, middle or end.

Both these texts do not fulfil the essential condition of the stanzas being found as the first stanza of each of the twenty-four thousand stanzas of Vālmīki, nor do the Gāyatrī which they entomb correspond in quality or quantity to the letters of the Gāyatrī-mantra. We give below in tabular form the details regarding the occurrence of each of the letters according to these two texts. (References are to the edition of the *Rāmāyaṇa* in seven volumes by the Gujarati Printing Press, Bombay, with the three Commentaries of Tilaka, Śiromaṇi and Bhūṣaṇa).

	Traditional.	Vidyāraṇya.
Ta.	I-1-1.	I-1-1.
Sa.	I-30-24.	I-30-18.
Vi.	I-67-12.	I-63-3.
Tu.	II-15-19/20.	II-14-36/37.
Va.	II-40-14.	II-44-15.
Re.	II-67-34.	II-71-33.
N. (i)	II-99-25.	II-99-25/26.
Ya.	III-11-43.	III-12-4.
Bha.	III-43-18.	III-47-10/11.
Go.	III-72-17.	IV-4-3.
De.	IV-22-20.	IV-31-1/2.
Va.	IV-43-32/33.	V-1-1.
Sya.	V-4-1.	V-27-14/15.
Dhī.	V-26-37.	V-46-11/12.
Ma.	V-53-25/26.	VI-1-1.
Hi.	VI-10-27.	VI-28-26/27.
Dhi.	VI-41-68.	VI-50-40/41.
Yo.	VI-59-137.	VI-68-1.
Yo.	VI-72-10 ?	VI-81-1.
Nah.	VI-93-25.	VI-109-25.
Pra.	VI-116-24.	VII-1-1.
Co.	VII-16-26.	VII-22-7.
Da.	VII-35-41.	VII-41-1.
Yā.	VII-66-1.	VII-76-27/28.

The Govindarāja text has not the Gāyatrī letters even in the beginning of the stanzas in which they are declared to occur. They occur haphazardly in the body of the stanza without rhyme or reason. One commentator remarks:—"At this rate any letter can be made to occur in any sacred text and such a device is positively useless, as it would be without purpose or design." But this text has the peculiar merit that it seems to possess a history behind it. Two ancient books, the *Tattvasaṅgraharāmāyaṇa* and *Vidyāraṇya's Rāmāyaṇarahasya*, contain Govindarāja's version of the *Gāyatrī Rāmāyaṇa*.

Vidyāraṇya's *Rāmāyaṇarahasya* is preserved in manuscript in the Madras Government Oriental Manuscripts Library (R. No. 3804). *Tattvasaṅgraharāmāyaṇa*, D. 15738, is also preserved in manuscript in the above library. The fifth chapter of this latter work quotes bodily the whole of the text contained in the former work. We can thus say that the Govindarājīya text goes back to the days of Vidyāraṇya, if not earlier.

In this connection, it is interesting to note the implications contained in the following popular tag found quoted in many works:-

"Śloke ca prati-sāhasram prathame prathame kramāt,
Gāyatryaksaram ekaikam sthāpayāmāsa vai munih:
Gāyatryāṣ trīṇi catvāri dve dve trīṇyatha ṣaṭ kramāt,
Catvāri saptakaṇḍeṣu sthāpitānyakṣarāṇi tu:

The sage (Vālmīki) placed each of the letters of the Gāyatri in the beginning of each one thousand stanzas. Of the Gāyatrī-mantra, 3, 4, 2, 2, 3, 6 and four letters were respectively placed in the seven "Kāṇḍas". From the tabular statement, it will be observed that the scheme outlined in the above stanza is carried out in full only in the Vidyāraṇya-Govindarājīya version of the text and not in the traditional text.

From a critical point of view, both the traditional text and the Vidyāraṇya text of the Gāyatrī *Rāmāyaṇa* appear to be unsatisfactory. They do not fulfil the main condition that the Gāyatrī letters should appear at the beginning of each set of one thousand stanzas. Or, may it be, that we owe it to the ingenuity of some pristine irresponsible literary acrobat who, in his irrepressible enthusiasm for the sanctity of the *Rāmāyaṇa*, opined that each of the twenty-four sets of one thousand stanzas contained each of the twenty-four letters of the Gāyatrī-mantra.

NEW LIGHT ON THE ORIGINS OF CIVILIZATION

BY

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IT is not very much known to what extent animals have been aids to civilization along with plants. Animals perhaps played a larger part in the development of civilization than plants. Agriculture in man's history was preceded by hunting. The Paleolithian lived by hunting down wild animals of his times such as the horse and the mammoth or he might have lived as a food-gatherer, of which evidence has been found in the mounds of Oyster and Mussel shells discovered on the coast of Denmark.

The dog was the first animal to be domesticated. Beginning as a scavenger, it made itself useful as a guard at night, a helper in hunting, and as a pet at home. Man and dog understand each other better for this long association between them. But the dog could not speed up civilization very much. This was done by man keeping some wild animals alive for his benefit. Perhaps these would be tied up for a few days and then killed or a herd of cattle be followed and protected from wolves. Young animals might also be reared as pets. Eventually this led to the abolition of hunting, and its replacement by a pastoral life when man could live on the meat of his flock.

The emergence of pastoral life meant a revolution in human economy. Shepherds require far less land than hunters. They thus multiplied more easily, and crowded the hunters out. Besides, the shepherd's wealth itself, *viz.*, his cattle and sheep, also multiplied, so as to call for the employment by a rich shepherd of his poorer brethren to look after his animals.

The animals also were changing, getting more and more domesticated, away from the wilder ones. At first, they served for meat and

skin, but later as sources of wool and milk, and for carrying burden, or for pulling carts. The day when man succeeded in using the animal to carry his burden marked the dawn of civilization. Nomadic life gave way to a settled one.

While animals thus worked a revolution in human history, plants also did the same. As has been already stated, man early cultivated a fruitful class of certain plants, the grass family (Gramineoe), the source of cereals, like wheat, oats, barley, rice and maize, the grasses, bamboos, and sugarcanes. When we eat bread, we really eat grass at first hand. But if we eat animal-products, milk, cheese and mutton, we only live on them at second hand. Thus the domestication of plants was as important for civilization as the domestication of animals. To trace the beginning of civilization is to trace the beginning of agriculture.

There is a scientific method now developed in tracing agriculture to its origins. It is by the study of varieties of particular crops and to follow the track of their growth. Thus the Old World is not the home of maize and potatoes, because it grows only a few sorts of these. Their home is America where are to be found many different sorts of these, together with wild plants closely related to them, and capable of breeding with them.

The same method has been applied for the Old World by the Russian botanist, Vavilov, as has been indicated above. He found that while Afghanistan grows as many as sixty sub-species of bread-wheat, the whole of Europe grows only twenty. Therefore, he concluded, as has been actually proved, that bread-wheat originated in or near Afghanistan and parts of the Punjab. This means that the wheat which built up European civilization laid the beginning of that civilization somewhere between Afghanistan and the Punjab.

The cultivation of this wheat began in the mountain valleys from which it descended on the basins of the great rivers, like Indus, Euphrates or the Nile, which were thus the seats of earliest civilization.

Again, just as animal husbandry can support more men per

square mile than hunting, so agriculture gives a denser population than animal breeding, and also makes for a more settled life.

But at first civilization had to pass through a period of conflict between the tiller of the soil and the keeper of the flocks. Perhaps this conflict is symbolised in that of Abel, a keeper of sheep, with Cain, a tiller of the soil, in the Bible. Very probably this conflict was then raging on the borders of Mesopotamia. It is a long standing conflict in History. The sheep will trample down the corn. The agriculturists will plough up land which shepherds need for grazing their flocks. Accordingly, in the *Book of Genesis*, it is stated that every shepherd is an abomination to the Egyptians. The conflict was planted in the nature of things. It was solved as late as the eighteenth century, when shepherds learned to co-operate with peasants by discovering that sheep could feed on root crops as their best food during winter.

History, however, took a different line in America. America had few domesticated animals and therefore did not create the problem of the shepherd and the peasant. Men there went straight from hunting to agriculture. The American bison was too big and fierce to be tamed and the Lama, a very poor substitute for the sheep and horse of the old world. But lack of domesticated animals had its own effect on American history and gave it a touch of cruelty. Man was there the only source of power and had to do duty for the pack animal. And when primitive humanity thought of their gods needing sacrifices, the men were sacrificed where animals were not found. Thus early Mexican history has been a bloody history.

While plants and animals have been the helpmates of men in their work of civilization, they have also furnished their enemies. The larger animals like lions, tigers, wolves or snakes are hardly dangerous, when compared with the microscopic plants and animals, which cause infectious diseases, and insects which carry them from one person to another. In old wars more men were killed by microbes than by men. In the Crimean War, it has been estimated that the enemies of the Russians lost 70,000 by disease. A disease is sometimes the best defence of a country. The British have conquered much of West

Africa but they cannot settle there for the mosquito transmitting yellow fever, from which the Negroes are immune, but it is fatal to the Whites. The first attempt at cutting through the Isthmus of Panama was defeated by yellow fever. The later attempt succeeded when American medicine could wipe out the mosquito.

MESSAGE

BY

C. VIJIARAGHAVACHARI,
Ex-President, Indian National Congress.

I convey to Diwan Bahadur Har Bilas Sarda, on the auspicious occasion, my best wishes and warm congratulations.

A TAMIL POET—TIRUNAVUKKARASU

BY

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IN literature, poetry has a special appeal. Greater value is ascribed to those poetic compositions which engage not only the intellect of the reader, but also satisfy his moral nature and these qualities may be expected to exist in poetry which is wedded to religion. Good religious poetry reveals a charm and virtue of its own and examples of such poetry may be cited from every language.

In Tamil literature, the Tevārams come under the class of religious poetry. Its three composers, Tirunāvukkarasu *alias* Appar, his younger contemporary Sambandar and Sundaramurti are celebrated for their poetic talents and spiritual attainments. Tirunāvukkarasu was the most distinguished of the three composers and hence received the name "the king of the tongue".

Historical research has enabled us to determine the date of Nāvukkarasu. He must have lived in the first half of the seventh century A. D., and we have substantial evidences to indicate tha the was a contemporary of the greatest of the Pallava kings—Mahendravarman I. Nāvukkarasu was born at Tiruvāmur in the South Arcot District of the Madras Presidency and was the son of very pious-minded Vellala parents. The young boy was well instructed in arts and philo sophy and grew to be highly spiritual. At the death of his parents, Nāvukkarasu was still a young man and his religious views were not settled. At this critical moment he directed his attention towards the Jain philosophers residing in the vicinity of his native village with the result that he embraced Jainism and became a devoted follower of that faith.

But the young philosopher was not destined to end his life as a Jain. He had one friend and saviour in his beloved sister Tilakavathi. Great was the sorrow of the sister when the brother

abandoned Śaivism. By constant efforts and sincere and silent prayers, she eventually succeeded in releasing Nāvukkarasu from the Jaina cloisters and reconvert him. This reconversion to Śaivism was a turning point in Nāvukkarasu's life and the zeal of the new convert touched the extreme point. He saw Śiva in everything, wandered through several places sacred to Śiva and composed his valuable hymns which exhibit in fulness the author's exalted joy in God. This, in short, is the life-history of Tirunāvukkarasu.

The activities and experiences of the poet, as a Jain, are intimately associated with the monastery at Pāṭalīputra, a place different from the Pātaliputra of Magadha, the imperial capital of the Mauryan kings founded in the fifth century B. C. The former must be identified with Tiruppādirippuliyūr in the South Arcot District. It is interesting to observe that part of South Arcot which included Tirukkōilūr and Tiruppādirippuliyūr is known in the local epigraphy as Maghadanāḍu or Maghadamaṇḍalam.[1]

The history of the Jain monastery at Pāṭalīputra may be traced to a period much anterior to the time of Tirunāvukkarasu and the information is furnished by the Digambara Jain work "Lokavibhāga".[2] From a study of the manuscripts of this work we learn that it was originally translated into Sanskrit by a Jain scholar, Simhasūri Ṛishi and that later on another Jain scholar, named Sarvanandi residing in Pāṭalika made a copy of the same. We may therefore infer that Sarvanandi was well versed in Prakrit and Sanskrit and was a student in the monastery at Pāṭalīputra. *Lokavibhāga* mentions a king by name Simhavarman, the Lord of *Kānchī*, indentified with the Pallava king Simhavarman II who must have been well disposed towards the Jains at Pāṭalīputra.

Now, one bit of important evidence is the date mentioned in the work. It is stated that in the Śaka year 380 (458 A. D.) which corresponded to the twenty-second regnal year of the king

[1] The Sanskrit word *Pātali* or *Pātālalih* means "trumpet flower" and the Tamil word *Pādiri* also means "trumpet flower".

[2] The manuscripts of Lokavibhāga were discovered in 1908 by Mr. R. Narasimahachariar, Officer in charge of the Archaeological researches in Mysore. A summrised account of the work is contained in the Archaeological Report. Mysore. 1909-10.

Simhavarman, the copying was completed by Sarvanandi at Pāṭalika a place in Pāṇarashṭra.[1] On the basis of this it may be concluded that the Pāṭalīputra monastery is at least as old as the beginning of the fifth century A. D., if not earlier.

The institution continued to flourish and the hey-day of the monastery was reached during the reign of the Pallava king Mahendravarman I, who was a Jain in the early part of his life. He was a patron of the Jains at Pāṭalīputra and, as a consequence, the monastery enjoyed a great deal of political power.

It is no wonder that Nāvukkarasu, the contemporary of Mahendravarman, was attracted by this influential institution. Having entered the monastery, he mastered all the Jain literature and learned the truth of their philosophy. He was admired by all the Jain scholars of the monastery who bestowed on the young student the name Dharmasena and subsequently made him the head of the monastery. Dharmasena won great fame by defeating the Buddhists in religious controversies and stood foremost among the Jain Arhats of the place. With such a reputed scholar as Dharmasena, the monastery must have been a leading centre of Jainism in the Pallava country but the end was soon to come. Tirunāvukkarasu's reconversion by the effort of Tilakavathi has already been observed.

According to the *Periyapurāṇam*[2] which narrates the life of Appar, the decline and the final destruction of the Pāṭalīputra monastery was the direct outcome of Nāvukkarasu's departure from the Jain faith. We are told that when Appar abandoned the Jain monastery, the Jains of Pāṭalīputra bitterly complained to the Pallava king about the sudden desertion of their Dharmasena and that the Jains in co-operation with the king persecuted Nāvukkarasu in several ways. How far the detailed account of these various persecutions contained in the *Periyapurāṇam* is correct, the historian is not in a position to adjudge by other external

[1] Pāṭalika is Pāṭalīputra and Pānarashṭra has been identified with Perumbanappādi in the S. Arcot District.

[2] Sekkitār's *Pāriyapurāna* is a Tamil work of the eleventh century A. D.

evidences. But the fact remains that after reconversion, Nāvukkarasu had a very hard time against the powerful Jains. It is related that Nāvakkarasu was not only able to withstand all these persecutions, but was also responsible for reconverting the Pallava king to his original faith. The final result of all this was the destruction of the Jaina monastery by the king who with the ruined material of the Jain centre, is said to have built the Śiva temple at Tiruvadi.

The life and experiences of Tirunāvukkarasu among the Jains has greatly influenced the composition of his Tevarams. Even a superficial study of the style, diction and metre used in the composition of Nāvukkarasu displays the author's supreme command of the language. It may be inferred that the poet's entire literary success is partly due to the early training which he had in the Jain monastery. He must have lived in the company of several Jain scholars and in this connection we may remember the invaluable contributions of Jain scholars to Tamil literature.

There are a number of stanzas in Appar's Tevarams which contain various reminiscences and reflections of the author's past life, and these always refer to his experiences as a Jain. To the poet, the life as a Jain was a matter for repentance.

The innumerable facts relating to the Digambara Jain habits, manners and customs, their philosophy and their vow of self-mortification found in Nāvukkarasu's poems, form interesting subject-matter for historical study. Though they interest us because they are narrated by one who had spent a good number of years in the midst of Jains, it must not be overlooked that at the bottom of Appar's descriptions of the Digambara Jains there is the prejudiced spirit of a convert. This singular limitation deserves to be ignored, viewed in the light of Tirunāvukkarasu's contribution to South Indian Tamil literature and to the development of South Indian Śaivism.

DIWAN BAHADUR HAR BILAS SARDA

BY

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ON 15th September 1907, I received from my friend Rao Bahadur G.A. Natesan, Editor of the *Indian Review*, a copy of the book entitled *Hindu Superiority* by Mr. Har Bilas Sarda for a critical review of it in the pages of his *Indian Review*, even then a well-known one. Having had a fairly long experience by then of books for review—not for reading—I took up the stout volume with a view to dispose it of with what Editors of newspapers call a brief review. But Mr. Sarda's Volume would not admit of such a summary handling. Apart from the value attaching to it as an encyclopaedia of the virtues of the "Hindu Race" there was the critical character of the work, which combated almost every mis-statement made about India and its inhabitants. The inclusive character of this work will be evident when it is said that it deals with India under the eight broad heads of :—Constitution, Hindu Colonization, Literature, Philosophy, Science, Arts, Commerce and Wealth and Religion. Under each of these major heads, are grouped together many sub-heads, which again are further sub-divided into minor heads dealing with the different aspects pertaining to the subject matter considered. Works like this cannot but prove extremely interesting but also of great value, especially as a *vade-mecum* for those who, like the Hindus, have often to to be on the defensive against superficial critics who are ever ready to judge them incautiously or unjustly. The great merit of the publication was that it was avowedly a work meant to put faith into the Hindus as to their high merits and virtues and make them feel that they had a function yet to fulfil as a nation. That great point was made by making known its Past in a

perspicacious manner, incidentally correcting almost every single erroneous statement made about the people of India or about their country. It is difficult to evaluate a work of this somewhat unusual type: unusual, because of its objects, its manner of execution and its inherent work. But it ought to suffice if it is said that the very conception underlying it made an irresistible appeal to readers. It helped to make clear the virtues of the Hindus as a "race", it put faith into the Hindus as to their capacity, and it made impossible the repetition of errors in regard to the Hindus and their country. These were no small gains to country.

One point should be made plain in this connection. It is often said—that books of this kind have a tendency to feed the vanity of the Hindus and that it is undesirable that anything that makes for an augmentation of vanity should be discouraged. While allowing due weight to this observation, it must be remarked that the first duty of a Hindu is to feel a pride in his race, in his country, and in his reputation. Anything that affects him adversely in these matters he should without delay examine and expose. He should also see to it that he does not yield to any other race in guarding his national self-esteem. Patriotism is not incompatible with goodwill towards other nations. But the goodwill of other nations is secured by making the latter know that false statements about one's own country will not and cannot be tolerated as much in the interests of the country as in that of truth. It is good to note too that the higher the value that a man attaches to his own nation as such, the higher he and his nation will rise in international esteem. If an Englishman is ready to defend his hearth and home against those who might seek to cast aspersions against either, there is no need why a Hindu should seek to be abjectly apologetic in defending his own reputation as a unit of his race or his country in the eyes of the world. That is exactly what Mr. Sarda attempted in his book. It must be admitted that it created a stir in the land at the time of its publication and it won the approbation of all fair-minded people including those who did not belong to the "Hindu Race". That

is a just tribute to his work both as a delineator of Hindu character and as a critic of critics of India and its people.

Mr. Sarda has travelled further since those days when he wrote this book. He has been a great public worker and a legislator of high repute. He has won the approval of men and women, local and foreign, all over India and beyond it. His far-famed legislative measure called after himself as the "Sarda Act" has been acclaimed as one intended to advance the general welfare—physical and moral—of the country. But some have asked whether that measure has been in keeping with the views expressed by Mr. Sarda in his book in which he claimed "Superiority" for Hindus as a "race" in almost everything. A careful reading of that book however, shows that there is no running away on Mr. Sarda's part from what he propounded in it. The chapter on the position of women in the book is well worth re-perusal today. It is because he desires that India should continue to be great that he insists on the physical well-being of the Hindu race. He loves his country dearly as every patriot should, and it is because he so loves it, he deplores early marriage and insists on its eradication from the social life of the country. National physical well-being seems a *sine qua non* if we are to discharge our duty towards ourselves and fulfil our destiny. Not only that but also to carry to completion our function as a race in the world's economy. Mr. Sarda's view being one entirely in accordance with enlightened modern views in the matter, it is to be hoped that the generality of those who wish for the progress of the nation in the future will wish for a larger unanimity in the matter of supporting every measure that means the restoration of the ancient Hindu race to its pristine purity and vigour. If Mr. Sarda, in his book, showed that India was great in its virtues in the past, he has, as a publicist and legislator, shown that modern conditions require that the deterioration that has set in during the past six centuries or so should be checked if not altogether banished. That is an aim that deserves to be respected, if not actively helped forward, in every possible way by every well-wisher of the Hindu race.

Mr. Sarda has by his incessant patriotic activities served the country well and assiduously. He has proved himself not only a great national worker, but also a keen student of current tendencies in Indian social life. He is one of those who, by their intellectual eminence and ardent zeal, make progress possible in a country which is on occasions difficult to move. The thanks of the nation are, therefore, due to him in a double degree, for he has been both a fearless critic of his own countrymen—great as a lover of his race—he has been even greater as a social regenerator of his motherland. He is, I think, yet a firm believer in the words he penned in 1906 :—"It is the inherent truth of Hinduism, the vitality and greatness of the Hindu Civilization that have enabled the Hindus yet to preserve their existence as such, despite all political cataclysms, social upheavals, and racial eruptions the world has seen since the *Mahabharata*". It is because he believes in these words that he became instrumental in implementing a measure which though somewhat mis-understood in certain circles, will be blessed by posterity as one intended for the conservation, and not the destruction of Hindu life and civilization, for the common benefit of the world at large.

The occasion for which this appreciation is being written is one that should help many to think of the man and his work, of his love for his kind and for his country, and of his aims and objectives for the well-being of the Hindu race, and through it of the world. But how many will put forth the effort to *think* ? As the poet sings :

"Though man a thinking being is defined,
Few use the great prerogative of mind,
How few think justly of the thinking few !
How many never think, who think they do !"

May I express the ardent hope that the splendid work done by Mr. Sarda and the guiding thought—of the preservation of the Hind Race—that has throughout inspired him will be increasingly appreciated by his countrymen and appraised at its true value. For no nation can be reckoned great if it fails to honour its own worthies.

THE NEW WOMAN IN INDIA

BY

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THROUGHOUT Eur-Asia, as indeed in the two Hemispheres, social mobility incorporates itself today in the disruptions or disintegrations of all sorts, horizontal and vertical, functional and regional. Sex-individuation is as great a reality of these socio-economic and socio-political revolutions as class-distinctions or class-conflicts. Modern society is based on trade unions which have replaced the old gilds and castes. The synthetic Femina or the domestic polity of the rather subconscious woman has likewise given way to the individualized woman of the virtually disintegrated family.

To use the characteristic expressions of Ferdinand Toennies[1] woman, who by nature represented the spirit of the *Gemeinschaft* (community or system of intimate and instinctive blood-relationships) has given way to the woman in whom *Kuerwille* (arbitrary or artificial will) preponderates, so as to create the *Gesellschaft*, *i. e.*, the society of contractual relations. It is on new foundations that societal equilibrium and synthesis are being established.

So far as India is concerned, the student of social dynamics will have to observe that the anatomy of modern society is as new for Asia as for Eur-America. The differences between the East and the West in this regard, should there be any, are to be found chiefly in the different points of time at which the new structural transformations commenced. The "social distance" of today between the historic races or peoples of the world is in the main but a chronological distance and not a qualitative

[1] *Gemeinschaft und Gesellschaft* (Leipzig, 1935), pp. 149-150, 159-161.

distance, *i.e.*, not a distance in *Weltanschaung*, ideals or view-points.

The establishment of the Indian Women's University at Poona by D. G Karve in 1916 is an important landmark in the progress of womanhood in India. Another landmark is to be seen in the enactment of the Sārda Act in 1929 which fixes the minimum age of marriage for girls at fourteen and of boys at eighteen. Child-marriage has thus been restrained to some extent by positive legislation. Women's societies, clubs, schools and journals conducted in the main by women themselves have grown into the principal features of Indian society since the end of the Great War (1914-18).

For certain purposes, the All-India Women's Conference which held its first session at Poona in 1927 may be taken as the sample of woman's creative endeavours in India at the present moment. Not all the activities of the women are directly or indirectly associated with this conference, equipped although it is with thirty-nine constituent and fourty-nine sub-constituent associations. But it can by all means be used as an index to the quality, and variety of life's urges to which Indian womanhood, especially among the economically favoured classes, has been reacting in a conspicuous manner.

Feminism, as organized in the All-India Women's Conference, is, in its ideals and achievements, a noteworthy specimen of contemporary creative India. It is indeed a chip of the world-feminism of today and furnishes but another link in the chain of modern values, social and spiritual, such as serve to establish a *liaison* between the East and the West. The lines of evolution embodied in Indian feminism, young as it is, are but following, at some chronological distance, those traversed by the adult Eur-American feminism during the previous decades. And this is but in keeping with the socio-cultural equations between India and the pioneers of modernism in the West.

The very fact that feminism, like many other modernisms, has arisen in Eur-America is an index to the great reality that the womanhood of the West was not used to equality or identity of rights and obligations with the other sex. And the age of Western

feminism also can be told within precise limits. The publication of the *Subjection of Women* by John Stuart Mill places the female suffrage movement towards the beginning of the fourth quarter of the nineteenth century. Joseph-Barthélemy's *Le Vote des Femmes* (Paris, 1920), as an anti-feminist treatise, serves to point out that feminism has not yet been able to conquer a great part of the Western World. *La Vita Femminile* of Rome is an organ which establishes, in an emphatic manner, the absence of universal or even somewhat general appreciation of the ideal and methods of feminists in Eur-America. France, Italy and Spain, to mention a few countries, do not see eye to eye with England in regard to the claims of feminism. Teutonic (Anglo-Saxon) America, again, cannot be taken as the representative of Latin America in this regard. The latter follows France, Spain and Italy in the main. Nay, in the U. S. A. there are many States, say, like Alabama, where guardianship of children belongs by law exclusively to the father. The mother cannot there become the guardian of children. In the New England States, the wife's earnings belong by law not to herself but to her husband.[2] Here we have another evidence of the fact that economic forces do not inveriably determine the social transformations. In spite of more or less uniform developments in technocracy and capitalism the different countries of Eur-America have reacted to the problem of sex-individuation in different ways.

That the Indian women, especially among the *intelligentsia*, bourgeoisie or upper ten thousand, have already succeeded in assimilating the categories of world-feminism shows only that the womanhood of India, in part at any rate as in Eur-America, can be depended upon as constructive workers and thinkers in schemes of world-wide importance for mankind. We need not overlook the consideration that women in India have perhaps some special disabilities. But it is entirely wrong to believe that the total womanhood of India lives in seclusion, behind the veil (*purdah*).

[2] The present author's *Ekaler Dhana-Daulat O Arthashastra* (The Wealth and Economics of Our Own Times), Vol. I. (1930), pp. 66-68, *Naya Banglar Goda Pattan* (The Foundations of New Bengal), Vol. I (1932), pp. 153-157.

In reality, Indian women are active as economic agents as their sisters anywhere on earth. Indeed, thirty per cent of total Indian womanhood is "gainfully employed". This is a much higher percentage than in Italy, Hungary, Sweden, England, Czechoslovakia, Denmark, Belgium, Holland, Austria, U. S. A., Japan, Canada, Spain and many other countries. Just a few countries like Switzerland, Germany, Finland, Norway, France, Poland and Bulgaria yield a higher percentage in this field than India. [1]

Women in India, economically speaking, are not idlers. Nor is the *purdah* important enough—for the masses of the population—to be counted as a factor in the employment market. In certain parts of Northern India, and especially among the Mussalmans—the *purdah* is a social evil and deserves to be condemned as militating against physical health and moral personality. Altogether, the *purdah* may be taken to affect a very small section of the population. The movement to get it abolished belongs, as it should rightly do, to the irreducible minimum of social reform as championed by the womanhood of India.

As may be naturally expected, the attack on *purdah* has been a regular feature of the sessions of the Conference. Some of the other items in which the Conference has been interested during the decade are being detailed in the following statement, based in the main, as it is on the *Report* of the tenth session (Trivandrum, 1936).

A special committee was appointed to inquire into and suggest adequate remedies for the legal disabilities of women. These disabilities refer in the main to marriage and inheritance. The Marriage Dissolution Bill as proposed by Hari Singh Gour has received in the main the support of the Conference. They consider the practice of divorce as prevalent among the Mussalmans to be inequitable, in so far as it enables the husband to divorce his wife arbitrarily at his sweet will. It is also considered by them to be not in accord with the principles of Islam.

[1] *Statistiches Jahrbuch fuer das Deutsche Reich* (Berlin 1928), p. 26; *Statistical Abstract for British India 1922-1932* (Delhi 1934), pp. 40-44; cf. the American situation in H. A. Phelps: *Contemporary Social Problems* (New York, 1932), pp. 511-513, 517-519.

In regard to the establishment of inequality between the sexes, so far as inheritance and control of property are concerned, the Conference supports the Jogiah Bill to make better provision for Hindu women heirs as well as the Sarda Bill to secure share for Hindu widows in their husband's family property. As regards Muslim women, the inheritance laws of Islam are considered by the Conference to be reasonable enough for preservation and the Government is advised to declare null and void the customary practices such as violate the Koranic injunctions.

The student of comparative jurisprudence and sociology is not entitled, however, to make too much of the disabilities of Indian women. Western tradition in regard to woman's property rights is not something enviable. The Hindu law of *Stridhana* (woman's special property) was not surpassed in its liberal features by the Institutes of Justinian, the Code Napoleon and other European laws until the Married Women's Property Act was passed in England in 1886. [1]

Birth-control has been considered by the Conference to be an imperative necessity, on account of the "low physique of women, high infant mortality and increasing poverty of the country." The opinion has been propagated that men and women should be instructed in methods of birth-control and the suggestion has been made that municipalities and local bodies ought to open proper clinics. It is to be observed that the Conference has not cared to associate the birth-control propaganda with the conventional scare of over-population.

In politics, the Conference stands for "perfect sex-equality" and has demanded that women should possess the citizen rights of men. One resolution runs to the effect that "no disability, either legal or social, shall be attached to women on account of sex, or in regard to public employment, office, power or honour and in the exercise of any trade or calling."

[1] The present author's *Political Institutions and Theories of the Hindus* (Leipzig, 1922), pp. 28-29.

So far as the legislative bodies of the Indian constitution are concerned,[1] the "Communal award" has been condemned by the Conference which is strong in its demand for a system of joint electorates. At Trivandrum (1935-36), the Conference condemned the clauses of the Government of India Act relating to "wife-hood qualification" and "application condition". It condemned likewise the electoral clauses and reiterated its demands for (*i*) direct election, (*ii*) non-reservation of seats on a communal basis as well as (*iii*) the rejection of separate electorates for women.

The passing of a Maternity Benefit Act for the whole of India on the lines of the Bombay, C. P. and Madras Acts is to be found among the resolutions of the Conference. The appointment of at least one woman factory inspector for every large industrial area is another of its objectives. The Bill prohibiting the pledging of child-labour in regulated and unregulated industries has received the full support of the Conference, and it has likewise resolved that persons, besides guardians and parents, who pledge child-labour or act in collusion with parents and guardians should be penalized. Altogether, the Conference is in general sympathy with the more liberal suggestions or recommendations of the Royal Commission on Labour in India (1929-31).

In its tenth session at Trivandrum (1935-36), the Conference supported the Bakhale Bill introduced in the Bombay Legislative Council to prohibit the employment of children under twelve in shops and urged that All-India legislation on similar lines limiting the hours of work and fixing a minimum age of employment of children in non-industrial undertakings be introduced.

India is but repeating in the almost normal manner whatever has happened in the pioneering countries of the West. Whether this pioneering by certain Western regions is to be dated as one generation or a generation and a half or two generations ahead of Indian developments can be established somewhat precisely and without vagueness in regard to each and every item of social

[1] *The Government of India Act 1935* (Delhi, 1936), pp. 240-248, *Report of the Joint Committee on Indian Constitutional Reform* (London, 1934), pp. 66-68, 73-76.

transformation. England, France and Germany as well as the U. S. A. have been passing through the "second industrial revolution" during the present generation and are to be described as "industrial adults" or regions of adult industrialism, *Hochkapitalismus etc.* Compared to these developments in some of the more advanced countries of the world, the economico-technical and socio-economic transformations of India, as apparent in *per capita* and per square mile values, are to be characterized as those of *debuts du capitalisme* (beginnings of capitalism), infant or young capitalism-cum-industrialism.

But economic determinism is not to be postulated as a matter of course. Under identical and uniform conditions of economic "temperature and pressure", it is possible to detect varied phenomena in the social domain. The "social distance" between America and Western Europe or between India and the more adult sections of Eur-America must not be exclusively attributed to the economic factor. With these and allied provisoes it should be possible to observe that, in the main, the uniformization of the social structure of the entire world, the establishment of Wallass "Great Society," from China to Peru, in the epoch of capitalism, infant or adult, is a fact of outstanding importance in social science. It is in the perspective of this world-evolution that we should watch and examine the developments of the Indian people in feminism.

SHAH JAHAN AND THE FORTRESS OF CHITOR

OCTOBER-NOVEMBER, 1654 A. D.

BY

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WHEN Maharana Amar Singh submitted to Jehangir, the long drawn-out feud between Mewar and Delhi came to an end. It was reasonable to expect that the fort of Chitor that had been besieged so often and been defended so stoutly would now cease to demand any more sacrifices of the brave Sisodias. With the conclusion of the treaty of peace between the Emperor and the Maharana, all chances of warfare in this land sacred to the memory of so many heroes and their deeds came to an end.

Late in the reign of Jehangir for a short time—peace seemed to be on the verge of quitting Mewar. Prince Khurram murdered Khusro in 1621, and rebelled against his father at Burhanpur in 1622. After a fitful career he sought refuge at Udaipur. Maharana Karaṇ, Amar Singh's son and successor, with his usual Rajput chivalry gave shelter to the rebel prince, possibly because of the part that Maharaja Bhim Singh, Maharana's younger brother, had played in the rebellion as a staunch supporter of Shah Jahan. Karaṇ and Khurram exchanged turbans and thus became brothers. Khurram's turban remained one of the precious treasures of Mewar and can even now be seen in the Victoria Hall Museum, Udaipur. For a time, it seemed as if Jehangir would resent this action of the Maharana, but his hands were otherwise full, and the reconciliation between the father and the son that soon followed put an end to any such fears.

With the accession of Shah Jahan in 1627, Mewar could hope for better times. Karan saw Khurram on his way to Agra to claim his father's throne, and attached his brother, Arjun Singh, to the

imperial entourage. Karan died soon after Shah Jahan's accession and was succeeded by his son, Jagat Singh. The memory of the risk that Udaipur had taken in sheltering him, when he was a rebel, and the brave deeds of Maharana Bhim Singh in his service kept the relation between Mewar and Imperial Delhi peaceful. As long as Jagat Singh was alive, Shah Jahan seemed to be prepared to forgive him a good deal and on his own side the Maharana was ever prepared to conciliate the Emperor by suitable presents.

The fort of Chitor, however, seemed to demand a sacrifice from the Sisodias once again. Probably on account of his strained relations with several of his neighbours, Maharana Jagat Singh undertook the hazardous task of repairing the fort of Chitor that had been in ruins. One of the terms of the treaty with Jehangir required the Maharanas of Udaipur never to repair the fort, as it was a gift from the emperor, having been in Mughal hands ever since its conquest in 1567. Shah Jahan learnt of the rumoured repairs in the twenty-fifth year of his reign when in Kabul (between April and October, 1652). This was not a lonely incident. It came at the end of a series of irritating pinpricks in which Jagat Singh had been indulging all his life. He had marched through imperial territory several times under the thin pretext of performing pilgrimages. The Maharana had undertaken to keep a contingent of 1000 horses at the imperial court, but when Shah Jahan sent the last expedition against Qandahar, the Maharana sent only a petty force. Further, whereas every other Raja maintained regularly an agent at the court of the emperor, the Maharanas did so only fitfully. Then again the Maharana had been giving shelter to many a Mughal official who had fled from imperial wrath. Orders were therefore issued to make enquiries and submit a report.

When Shah Jahan reached Agra from Kabul, Maharana Jagat Singh was dead. For some inexplicable reason, the royal *farman* recognizing Rana Raj Singh as his successor was delayed for about a year. He was soon after commanded to send a contingent to the Deccan to serve under Prince Aurangzeb. The Prince complained that the Maharana's contingent was not adequate. Probably this was

followed by re-examination of the whole question of the relation between Mewar and Delhi. Many causes of complaints were found. The Raja's contingent had not only been inadequate, it never had given satisfactory service. Maharana Raj Singh was reported to have continued the work of reconstruction and repair of Chitor.

A report was now promptly called for on the question of the repairs of, and additions to, the defences of Chitor. On September 4, 1654, Abdul Beg, the commissioner appointed to investigate the complaint, submitted his report. The western gates of the fort that had been out of repairs for long, or been destroyed during earlier actions were reported, had either been repaired or re-constructed. The mountain side which had provided easy approach had been put in a state of defence by a new rampart sixteen yards high and three to eight yards broad. In fact, so the royal commissioner concluded, the fort had been put in a state of defence.

Now that Shah Jahan had ascertained the facts, he seemed to have been in no mood for delay, and on September 24, 1654, war was declared on Chitor, and expeditionary force was now got together under Asad-Ullah Khan. It was the biggest force ever sent against Mewar. Asad-Ullah Khan left Agra on September 24, 1654 and reached Pur, where the Maharana's territory began, on October 23; Chitor lay 12 *koses* therefrom. The imperial commander advanced on Chitor to find, as he marched, that the whole town had been evacuated. But he was considerate. Negotiations were in progress and he did not want to jeopardize them by plundering the countryside. He reached Chitor on October 27. No opposition seems to have been offered and within a fortnight the imperial commander had finished his job. All the walls, old and new, were levelled to the ground.

Meanwhile, the Emperor had also left Agra. He advanced to Ajmer by easy stages, and when on October 4, the imperial camp lay at Khalilpur, the Maharana's agents, Ram Chandra Chauhan, Raghu Das Jhala, Sanval Das Rathor, and Garib Das Purohit, were presented to the emperor through Dara. They submitted that everything else failing, the country should not be given up to plunder. Rai Chandar

Bhan, Diwan-o-Bayutat of Dara was now entrusted with the delicate task of reconciling the Maharana to imperial submission and impress upon him the necessity of despatching the requisite contingent of soldiers under some one near to him to the Deccan and send his heir-apparent to emperor. Failing this, Chandar Bhan was to tell the Maharana that he would be despoiled of everything.

The emperor had demanded that the Maharana's eldest son be sent to the imperial court. On his part, the Maharana was adamant. He would send no one to the emperor as long as Chitor was in the hands of the Mughal army. In order to save the dignity of both the sides probably, the Maharana sent another letter to the emperor suggesting that Abdul Karim, Dara's Khan-i-Saman, be sent to Udaipur so that he should send his son to the imperial court with him. Abdul Karim told the Maharana that Chitor had been evacuated by the imperial troops. Astrologers suggested November 4, as the auspicious day for the young prince's departure from Udaipur. The Maharana went through the entire ceremony of giving his son leave to attend the imperial court accompanied by Abdul Karim and Chandar Bhan. But he delayed the actual departure of the whole entourage till November 12, when probably he learnt that Asad-Ullah Khan had been called back, but that he had not probably left Chitor. Till then they lay encamped outside Udaipur, two miles distant.

Meanwhile weary of waiting at Ajmer, Shah Jahan left on November 14, 1654. Sad-Ullah Khan was also ordered to leave Chitor and meet the Emperor some four miles from Malpura on 22 November, 1654. He paid his respects to the emperor on the next day.

The Maharana's party also reached about the same time. In token of submission, the Maharana had sent two horses and two elephants. In return, the emperor gave many gifts to the young prince who was only six at the time. On November 26, 1654 the prince was given leave to depart for Udaipur and a despatch was sent, asking the Maharana to send a contingent of one thousand troops to the Deccan.

But this was not all. The Maharana had to part with the districts of Mandal, Badnor, Pur and Sambhar which were now conferred

on some of the Rajput commanders who had accompanied the expedition. Badnor was given to Jaswant Singh, Pur to Raja Rai Singh Sisodia, and Sambhar to Sabal Singh. Raja Rai Singh was left behind on November 12, 1654 in order to secure that these districts were properly occupied by their new assignees.

Thus did the last attack on Chitor come to an end, but not without some very far-reaching results. It is true we hear of no Rajput opposition to the dismantling of the fort. Further, Asad-Ullah Khan seems to have taken care not to pillage the country-side.

But it was not in its immediate results alone than this last attack on Chitor produced important results. It set in motion a train of events, which became of immense importance in, what has been miscalled, the War of Succession. Shah Jahan now insisted that the Maharana should send the full contingent of one thousand horse under a Sisodia Prince. The Maharana obeyed orders with curious results. When the War of Succession broke out, the Mewar contingent, nominally under a minor Sisodia prince, was in the Deccan. Aurangzeb made good use of the advantage this gave him. He started negotiations with the Maharana. Another off-shoot of the last war now played into his hands. The Maharana was anxious to regain the districts that had been taken away from him in 1654 to which Aurangzeb readily agreed, raising the Munsab of the Maharana to that of a commander of 6000. Thus was Udaipur secured to Aurangzeb's side. This might have played some part in inducing other Rajput princes as well to espouse Aurangzeb's cause when he rebelled against his father.

A recent biographer of Dara has accused Maharana Raj Singh of ingratitude towards Dara. We are assured that it was owing to Dara that the Maharana had not suffered heavily during the last campaign. But the Maharana paid a heavy enough price for his father's acts in losing three districts, which Dr. Qanungo has failed to take into consideration. What had the Maharana to be thankful for ? The demolition of the fort of Chitor or the loss of a part of his territories !

This account is mainly based on *Badshahnama* by Muhammad Wāris who accompanied the expedition as a news-writer.

WIDOWED

BY

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IT was a day of joyous festival
For wedded girls. In richest garments clad,
Wives offered worship at the temple, glad
Fortune had set her lovely coronal
Upon their brows and pleasures marital
Sweetened their lives. They sang and danced and had
Their fill of mirth. But one was sorely sad
And would not mingle in that carnival.
Her wedded life had closed in bitter gloom,
Ev'n ere her arms had oped for close embrace
Of love. And thus forlorn and widowed in her youth,
She stood in agony of speechless ruth,
A luckless women, cast upon life's ways
To pine away beneath a dreadful doom.

EDUCATION UNDER THE CŌLAS

BY

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UNIVERSAL education is a modern ideal. Modern India does not appear yet to have quite accepted it, at least whole-heartedly. The ancient ideal of education in India was "to each according to his capacity," capacity being measured by the teacher, in accordance not only with the pupil's individual aptitudes, but his birth and station in life. What is now known as industrial or technical education was largely carried on in the homes of the artisans under conditions governed by caste rules and custom.

Little evidence of a direct character is available on the spread of literacy or the extent to which it was generally valued. But one may hazard the conjecture that the percentage of literacy in the population was not lower, it was probably considerably higher[1] than the extremely low level revealed by recent censuses. The village school assembling under the shade of a tree or in the verandahs of temples and *maṭhas* was a common institution, and its teacher (vātti)[2] was among the staff of employees remunerated from the common land held by the village. The free school at Panaiyavaram,[3] South Arcot, mentioned in an undated record, belonged, most probably, to the same type. Stone masons and copper smiths were to be found everywhere to engrave inscriptions on stone and copper, a work which was sometimes done with remarkable accuracy and art. The corrupt and colloquial forms of words and phrases in several of the inscriptions show that the work was generally entrusted to workmen who were just literate, but no scholars. The maintenance of the complex records of the government, local and central, and the

[1] Cf. Elphinstone—*History of India*, p, 205.
[2] 17 of 1920.
[3] 323 of 1917.

employment for this purpose of a considerable staff of officers and clerks may have stimulated then, as now, the resort to scholastic education as an avenue to public employment. There can be no doubt that the elaborate bureaucracy set up by the growth of the Cola Empire perceptibly increased the demand for the services of such men.

Popular education, in a wide sense, was amply provided for by the recitation and exposition in temples and other public places, of the national epics like the *Rāmāyaṇa* and the *Mahābhārata* and, the Purāṇas. Sometimes the elements of philosophy from the standpoint of particular sects, like the *Śivadharma*,[1] *Somasidtānta*, and *Rāmānujabhāshya* were also similarly expounded.

Higher education was generally denominational in character and pursued in schools and colleges attached to *mathas* and temples. The *matha*, the *pallī* and the *vihāra* were centres of learning, which often owned extensive libraries and transmitted by successive copyings, a vast mass of manuscript literature on a variety of topics which was increasing in volume and diversity from generation to generation. Besides numberless little endowments for the pursuit of particular branches of study like the *Mīmāmsā* of Prabhākara,[2] grammar (Vyākaraṇa)[3] under the guidance of individual teachers, there were in existence colleges for general higher education which provided instruction in various branches of study and comprised a large number of teachers and pupils commanding all the facilities of intellectual intercourse provided by a common life in the same place, if not also under the same roof. Even these large institutions were fully endowed and all the places in these colleges were free places filled by the most deserving pupils chosen from a group of competitors for admission to each course of study. These mediaeval South Indian colleges have not had the advantage of a full description penned by a curious and observant foreigner like I-tsing, or of having been buried underground for centuries and then suddenly revealed by the spade of an excavator. But contemporary inscriptions

[1] 321 of 1917.
[2] 233 of 1911; 333 of 1923.
[3] 18 of 1898; 202 of 1912.

bear eloquent testimony to the great work done in their day by some of these Hindu centres of higher learning and the extent to which they enlisted the sympathy and appreciation of a thoughtful and generous public. In the reign of Rājēndra I, the *sabhā* of Rājarāja-catur-vēdi-mangalam (Eṇṇāyiram), in South Arcot, resolved in the presence of an officer of the king's government, to arrange for the feeding of the pupils and the remuneration of the teachers of a college in accordance with the terms of an order made by the king himself.[1] From the words of the inscription, it is not easy to say whether the college was founded on this occasion, or had been in existence before Rājēndra came forward to give it such splendid support. However that may be, the details recorded in the inscription give an accurate idea of the strength of the college, the popularity of the different courses, the relative estimates in which teachers of different subjects were held in so far as this may be judged from their salaries, and the average cost of maintaining pupils of different grades. The provision in this record contemplates 270 junior students and seventy senior students and a teaching staff of fourteen persons. Among the junior students, Brahmacāris, forty studied the elements of grammar according to the *Rūpāvatāra*, and the rest were learning the Vedas by rote—seventyfive, devoting themselves to each of the Ṛig and Yajur-Vedas, twenty to each of the Vājasaneya, and the Chandōga and Talavakāra Sāmas, ten to the Atharva, and the remaining ten to the Baudhayāna-gṛhya, *kalpa* and *gana*. Every one of these junior pupils was allowed six *nālis* measures of paddy per diem. The seventy senior pupils (*chātras*) had an allowance of ten *nālis* each, and were studying three advanced subjects—Vyākaraṇa twentyfive, Prābhākara-mīmamsā thirtyfive, and the Vedānta, ten. It will be noticed that, in the courses of study, while all the four Vedas are represented, there is only one *sūtra* of the Ṛigveda. The use of the *Rūpāvātāra* as an introduction to the elements of Sanskrit grammar in Rājēndra's reign,[2] the popularity

[1] 333 of 1917 A. R. E. 1918.
[2] Dharamakīrti, the author of the *Rūpāvatāra*, must have lived much earlier than the twelfth century, the date assigned to him by M. Rangacharya in his edition of the *Rūpāvatāra*, p. xv.

of the Mīmāmsā of Prabhākara almost to the exclusion of the Bhāṭṭa school, and, if the whole college was a Vaisṇava institution, as most probably it was, the mention of Vēdānta of the Viśiṣṭādvaita school as a subject of study long before the great Bhāshya of Rāmānuja came into existence, should also be noted as of particular significance to the history of Sanskrit learning in South India. Among teachers, the largest daily allowance in grain of one *Kalam*[1] and a third went to the professor of Vedānta; the *nambis* who taught the Mīmāmsā and Vyākaraṇa came next, getting one *Kalam* each. All the others were on the same level receiving only three *Kurunis* or a fourth of a *Kalam* per diem. Besides these daily allowance of grain, all the teachers and *chātras* (senior pupils) except the professor of Vedānta got other allowances in gold—at the rate of one *Kalanju*[2] per *adhyaya* taught in the case of Vyākaraṇa and Mīmāmsā teachers, entitling them to eight *Kalanjus* and twelve *kalanjus* respectively for a whole course, and a half *kalanju* per head per annum for all the rest. To make money by teaching Vedānta was prohibited by law and custom, and this apparently, was the reason why no payment in gold was offered to the teacher of Vedānta.

Another college, quite similar to that at Enṇāyiram, was maintained at Tribhuvani, near Pondichery.[3] There were in it two hundred and sixty students and twelve teachers. The subjects of study were generally those prescribed at Enṇāyiram; the Prābhākaram is not mentioned, but other new subjects come in, like the Satyāsādha *sutras*, besides Bhārata, Rāmāyaṇa, Manuśāstra and Vaikhānasa śāstra, these last being expounded to popular audiences rather than taught as school subjects. The daily allowances to students and teachers were all in grain; the junior students were allowed six measures each and the seniors eight; among teachers, the professor of Vedānta got a *kalam* and a sixth, while the others received varying allowances ranging from one *kalam* to a fourth of it. The inscription of the thirtieth year of Rājādhirāja, A. D. 1048, which records these facts, also exempts the teachers and students of the college from

[1] A *kalam* was 96 (nālis) measures.
[2] About 80 grains.
[3] 176 of 1919.

active service on the committees of the village-assembly in accordance with a resolution of the *sabhā*.

Next we have the celebrated Tirumukkūḍal inscription of Vīrarājēndra, A. D. 1067,[1] certainly among the longest inscriptions of the world. This inscription contains a very detailed account of the entire budget of receipts and expenses of the local temple of Mahāvishṇu, and the schedule of expenses included provision for a college and a hospital. The college was a comparatively small institution and only two Vedas (Ṛig and Yajur) and Vyākaraṇa with Rūpāvatāra were taught in it. Provision was made for one teacher and ten pupils for the studying of each of the two chief Vedas, and for one teacher and twenty pupils in the Vyākaraṇa school. The Veda teachers were remunerated at the rate of one *padakku*[2] paddy per day and four gold *kāsus*[3] per annum, while the teacher of Vyākaraṇa was paid a *tūni*—twice a *padakku*—per diem, and ten *kāsus* per annum. It is clear that the Veda school was only what is now called an *adhyayana-pātha-sālā*, a school where pupils are trained to repeat the text by rote. The pupils were provided not only with food on the basis of one and half *nālis* of rice per day and suitable side dishes, but with mats for sleeping on, oil for their heads on Saturdays (fiftyone saturdays being counted to the year), and a night light. There were also two women servants who looked after the menial service required by the schools and their pupils.

An inscription of the third year of Vikrama Cola, A. D. 1121,[4] from Tiruvāḍuturai, mentions that among persons who were to be fed in a *maṭha* in that place were students of medicine and grammar, learners of Vāgbhaṭa's *Aṣṭāngahrdaya*, of the *Carakasamhitā* and of the *Rūpāvatāra*. Another inscription of A. D. 1213 from Tiruvoṛṛiyūr recapitulates the legend of Śiva expounding the fourteen Vyakarana *sutras* to Pāṇini, localises the legend in the Vyākaraṇa-dāna-maṇḍapa in the temple of Tiruvoṛṛiyūr, and records

[1] 182 of 1915.
[2] 16 measures.
[3] Equal to two *Kalanjus*.
[4] 159 of 1925.

an endowment of sixtyfive *vélis*[1] of land towards the maintenance of a school of Vyākaraṇa in the *mandapa* and of the *mandapa* itself in proper repair. From Tiruvidakali in the Tanjore district, we have yet another inscription dated A. D. 1229, which provides for the free feeding in the local *matha* of Brahmin students of the Vedānta from the Malayālam country.[2] There were, besides, several endowments for rewarding merit and distinction attained in these scholastic pursuits, like the one at Kāmarasavalli, dated A.D. 998, to those who recited portions of Talavakāra-sāma.[3] There were also other organisations of a learned character like the Ghaṭikā of Vēmbaṛṛūr[4] of which only the names have come down to us.

While we thus find much evidence on the nature and organisation of higher studies in Sanskrit, it is somewhat disappointing that we are left with practically no tangible evidence on the state of Tamil learning; yet there can be no doubt that the numerous *maṭhas* of which the inscriptions record the names all over the country did serve as more or less important centres for the promotion of learning, religious and secular, in the Tamil language. We may be certain that then, as now, it was one of the principal tasks of the *maṭhas* to train the bands of choristers who sang the *Tiruppadiyam* in the temples.

[1] A *Veli* is between five and six acres.
[2] 276 of 1925.
[3] 76 of 1914. 343 of 1917 from Ennāyiram provides for presents to reciters of all the Vedas.
[4] 293 of 1908.

A SCHEME OF FEDERAL FINANCE

BY

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SIR P. Pattani—The Minister of Bhavnagar has once again come into the limelight by ushering in a new scheme of Federal Finance. He has placed it for acceptance before the conference of States' Ministers.

Consisting of twelve categorical propositions, his scheme of Federal Finance aims at a radical and thorough over-hauling of the already adopted Federal Finance scheme (*vide*, The Government of India Act, 1935, Sec 136-160.)

Firstly, he wants to entirely overhaul the present division of finances between the Federation and the Federating units altogether. His suggestion, though very simple and intelligible, is entirely an academic one—namely—the ceding of all indirect taxes to the Federation. The Federating units would secure all direct taxes. This means that the Income Tax which is now used as one of the "chief balancing factors" would be enjoyed by the Provinces. Bombay and Bengal would feel very jubilant if this scheme were to be accepted. The inadequacy and inelasticity of their revenues would be rectified. As their socio-economic responsibilities increase, the accruing larger revenues might enable them to do justice to these subjects of vital importance. But there is no clear recognition of the fact that in a Federation both the Governments should have a stable basis—specially in the financial field. A financially strong federating unit is no less essential than a financially strong Federal Government.

Secondly, the dwindling and rapidly declining indirect taxes

would be the share of the Federation. Revenue from Railways, postal revenue and currency gains or banking profits which would be assigned to the Federation are declining items of revenue at present. So the accruing resources would or might barely cover the administrative expenses of the Federation. It is well-known that the expenditure on "non-votable" items comes up to 80 per cent and this cannot be retrenched even by the Federal Government or the Federal Legislature. Hence the ensuing budget deficit would have to be recouped from compulsory contributions made by the Federating Units. These contributions would form the first charge on the finances of the Federating Units. This percentage which the Federating Units have to pay would be based on their capacity to pay. Their total revenues arising from land-revenue, local and federal taxes will be the criterion on which the contributions of the federating units will be computed. An equitable imposition on each unit of federation would be the result of this scheme. But the Indian States have refused to have anything to do with a bankrupt Federal Government. They will not or might not enter the Federation in such circumstances.

Thirdly, the control over Federal finances, *i. e.*, the matter of laying down of policy and formulating legislation would lie in the hands of the Federal Legislature. Evidently, the wider national interests of the country would be the criterion that would be the basis of any suggested change in the field of taxation. The Federating units would have to loyally carry out these suggestions. They would be subject to the supervision of the Federation in order to secure their proper observance. The autonomy of the federating units would not be encroached upon in any way. Legitimate supervision and proper interference cannot lead to any friction between the respective authorities, *viz.*, the Federal Government and the Governments of the Federating Units.

Fourthly, the collection of all revenues would be entrusted to the federating units. The net returns from indirect taxes and the direct taxes would be surrendered respectively to the federation and the federating units. Economy and efficiency would undoubtedly

result out of this arrangement. The Federal Government would be saved from the opprobrium of collecting unjust taxes from the rural population. The Governments of the federating units would consist of directly elected representatives. They would be morally responsible to the electors for a just levy of the direct taxes. The Government of the Federation consists of indirectly elected representatives who would be less cautious in the imposition of direct tax levies. It should therefore have no hand in the collecting and levying of direct taxes on the rural masses.

Fifthly, both the federation as well as the federal units have to be cutting their coats according to the available cloth. As the Federation secures lesser resources than at present, it would be forced to be very economic in the matter of its expenditure. As the federating units would have to pay the piper they will also be constrained to be thrifty in the matter of their expenditure.

Sixthly, no financial difficulties would arise under this scheme as the respective Governments would secure the needed finances under this scheme. There is no undue stinting of the available resources to any one particular Government. Each Government would secure according to its financial needs, the available financial resources from the central pooled-up finances. But the rub would arise only if there is not enough to be distributed all round. It is a well-known fact that the revenues of both the Federal Government and the federating units would not be sufficient to cover the present-day expenditure unless it is retrenched to a great extent. It is a pity that this fact escapes Sir P. Pattani's attention.

Seventhly, the levying of excise duties would be left to the federating units. The entire proceeds will be left to them. The industrialised provinces which are compelled to levy excise duties in the name of free trade or fair trade would secure ample resources. For instance, Bengal would be securing the entire revenues arising out of the jute export duty. Common principles of assessment and collection would be existing in the matter of excise duties.

Similarly, the Corporation tax will be imposed by the

federating units on the basis of general lines laid down by the federation so that differences in provincial rates would not crop up. Bengal and Bombay which have taken such pains to develop the corporate form of enterprise. The salient points of difference from the present accepted scheme of Federal finance and their chief merits have been briefly outlined. There would have to be a radical alteration of the Government of India Act—specially, those sections governing federal finance in particular—if this scheme were to be approved.

Apart from the above difficulty there are some general demerits attendant on this scheme. Though the principle that "no federating unit should escape paying its due of proper contribution to the federation" is secured, the criterion selected for contribution might be seriously contested. If all federating units were to be on the same plan of economic progress, the marginal utility of money would be the same for all. Under such contingencies, this suggested division would indeed be a happy solution. But situated as they are on an unequal footing with each other and requiring great financial resources to make up a considerable leeway which exists, this contribution on an equal footing might not be liked by the less prosperous provinces whose clamant needs for additional finances are almost totally ignored under this scheme.

That the Federating States have not been contributing their mite even under the present accepted federal finance scheme has been the bone of contention. That the favours heaped on the *Indian* Princes have been too many has been pointed out by me in my paper on Sir Otto Niemeyer's Award and the Finances of Bengal, in *The Mysore Economic Journal*, April, May 1936. According to the scheme of Sir P. Pattani, the Princes would have to contribute from the beginning of the federation. They would not be exempted under any score. The maritime States would retain their customs revenue, but would have to pay according to their "ability to pay" to the Federation. But the administrative arrangements of some of the States are so bad that their total revenue can never be ascertained. How is it possible then to arrive at the figure of their contribution ? Whether the other Princes who are financially sound, but who are

let off from the position of making financial contributions out of their resources would agree to this scheme is a matter of grave doubt. They may be reluctant to join the federation on the terms proposed by Sir P. Pattani.

These states would insist on the entire remission of their present tributes and would plead for more favourable consideration of their old claims before the future financial contribution payable by them to the federation can be fixed. Sir Otto Niemeyer has managed to ignore the Native States altogether, in his considerations affecting the solvency of the federal government's budget. Sir P. Pattani's scheme is however free from this defect. It follows the strict theory of Federal Finances in a Federal constitution, namely the equalisation of burdens and benefits.

Some of the present-day deficit provinces which are securing grants-in-aid from federal resources for meeting their expenditure on education, rural re-construction and road-development would certainly be dissatisfied with this scheme unless, their initial financial resources are enough to cover their requirements.

Would there be an "even keel", or would the different federating units secure adequate finances to meet their expenditure ? It is not fore-shadowed under the scheme of Sir P. Pattani. It might be that some of the provinces would be deficit provinces even though all the direct taxes, land taxes, and other local taxes are completely surrendered to them. The provinces of North-West Frontier, Orissa and Sind and the older province, namely, Assam might be deficit provinces. Who is to help them under this sad contingency, for it is an undisputed fact that they do not possess any great taxable capacity ?. Sir P. Pattani makes no provision for this undesirable contingency.

Sir P. Pattani completely ignores the fundamental fact that "there is no country in which its revenues can be derived equally from all parts alike, rich and poor, industrial and agricultural." Some federating units would have greater taxable capacity than others. They would have to contribute to the federal fisc more than what other

units actually do or can hope to do. These financially backward units deserve "special treatment" for which no provision has been made under Pattani's scheme. Otherwise, they cannot maintain a reasonably high standard of administrative Government. Without subventions from the federal government they will be unable to cover their bare expenditure items.

Sir P. Pattani's scheme vetoes the chief guiding principle in the forming of federations which says "that the Federation has to accept what the independent states (federating units) which are willing to federate are actually willing to give up". (See the Todhunter Committee Report). It is economic expediency that has to be preferred to cut-and-dried justice. "Equity" and "uniformity" are indeed sound and just principles. But the rigid enforcement of these ideals is impossible. The maintenance of the *status quo* is advised by the Percy Committee even when the goal of Federation is accepted willingly by the Native Princes.

No serious attempt was made by Sir Otto Niemeyer to enforce these fundamental principles in the matter of levying financial burden on each unit of federation. State units are freed from any heavy contributions to the federal government.

Sir P. Pattani refuses to recognise the fact that there are some Princes whose financial standing is admittedly of a weak nature. Any failure to carry out their obligations to the federal government would mean inability on the part of the federal government to be assured of its financial resources. So long as they insist on the recognition of immunities and privileges mentioned in the treaties they do not mean contributing any finances to the federal fisc.

If, like the Swiss Federal Government, the Indian Federal Government has very few costly services to perform, the scanty resources granted under this scheme would perhaps suffice, otherwise not. It is simply proposed to have an "independent system of federal finance" in place of the existing "mixed system" which makes provision for taxing certain sources of income by both the federal government and the federating units. Another characteristic of the

"mixed system" is to permit the transfer of funds to take place either way *i. e.*, from the federation to the federating units, and vice-versa. In every existing federation this independent system of federal finance which means that the different governments would draw revenue from different sources altogether has broken down. Sir P. Pattani's scheme is nothing but a very close approximation to the "independent system of federal finance". How can it hope to succeed in this country of ours ? Will not automatic compulsory contributions from the federating units lead to an encroachment on their independence ? Would it not impinge on the *amour propre* of the federating units ?

Coming as it does from the pen of a responsible administrator in close touch with the Princes for over several decades, it ought to be welcomed. A more detailed scanning of its *pros and cons* than is to be found in this short contribution is urgently needed. Curiosity prompts us to know what would be the reception given to these proposals by the other ministers and the Indian Princes.

THE PROBLEM OF ADULT MARRIAGE

BY

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THERE is nothing under the sun which has not got two sides. Child-marriage is now almost a thing of the past. It has also its merits as it has its defects. There is a saying in this side of India that no girl can remain unmarried while a man may. As a child, a girl's marriage was much easier. Life-long faithfulness to the husband being a religious duty, the girl could adjust herself to the house wherein she was given. Want of education and the consequent ignorance of her rights avoided conflicts on her part in the house-hold. In fact, no question of individuality or individual rights ever arose or could arise at least on her side. Above all, it was comparatively much easier for the parents to settle marriges of their sons and daughters. There was no question of consent either of the boy or the girl. Sometimes, nay, many times difficulties of money in the form of dowry arose. But they were somehow patched up by the help of this gentleman or that. Monetary difficulties are present even now, and even to a much larger extent. Thus, to the parent, child-marriage was far more convenient, besides satisfying his sentiment of his rights over his children.

It is, however, good that child-marriage has gone. In spite of the new problem and new difficulties, adult marriage has got to be admitted as a better substitute, on human considerations. The parents' kindness may be unquestionable. It is so even now. But there was hardly any moral justice or fairness or humanity in binding girls and boys to a conjugal life to which they had not consented and about which they hardly knew anything. The principle that man does not live by bread alone and that today's children are to grow into tomorrow's men and women was altogether ignored.

Thanks to Sir Har Bilas Sarda, this hard system of oppression on our children is now a thing of history.

But this has not solved the problem. On the contrary, it has gained in intricacy and complexity by the incoming of the new difficulties. It was all right to decry child-marriage as long as it existed. But the new spectacle, I am afraid, may make one to cast on it a more kindly glance now that it is past.

Let me state the problem. It is this: How to marry the grown-up girls and boys? It is easy to say that parents need not worry about the marriage of their children. But this is not practical. In order to supply a factor which was neglected in child-marriage, *viz.*, mental union of those married, we have begun growing up girls and boys to an adult and understandable age. But how to deal with them now? We know that marriage is a necessity and that in a large majority of cases the boys and girls cannot marry themselves, at any rate, in the social circumstances we are placed in at present. Thus, as in the case of their up-bringing and education, so in the case of marriage too, the parents would hardly feel a quiet conscience if they shirk their responsibility.

In countries wherein adult marriage is in vogue, there is much free mixing of girls and boys through co-educational institutions, meetings, plays etc. This civilization is taking root in this country too day by day. But it is doubtful how far it will be desirable and how far it will help the solution of the problem to any appreciable degree. Even in those countries, in spite of this free mixing, bachelors and spinsters, who are compulsorily so, are not uncommon. In this country, too, co-education has had its beginning about twenty years ago. But the marriages of college girls and boys are a very rare occurance. Male teachers are sometimes seen to marry their girl students. I do not know of instances *vice versa*. But this, too, is very rare and hardly desirable both from the point of view of the couple's disparity of age as well as mental development. Thus co-education does not seem to be very helpful. On the contrary, the equality of age of the College girls and boys and their educational

equilibrium seem to be the stumbling blocks in the way. The prejudice that the wife must be younger than the husband, though both have come of age, seems to be very difficult to be got over and may have some medical reasons behind it too. But the fear born out of prejudice on the part of boys that girls equally educated as themselves will hardly be convenient partners in life, though ridiculous, is still more difficult to be overcome. A little thought will show that this fear comes out of very wrong notion in the minds of our youngsters that the husband is one who has to order and the wife is one who has to obey. It is true that our heredity and traditions, and not the youngsters, are responsible for this faulty notion. The idea of mutual adjustment could only result from equal status born of equal mental equipment which now we are trying to bring about. All the same, its existence cannot be denied and taking the things as they are, these seem to be the impediment in the way of co-education leading to fruitful and happy marriages. Probably the girls also do not like to marry boys who are only their equals, if not inferiors in age and qualification, apart from the question of their capacity or otherwise to earn. Thus, the result of all this has been and seems to be that grown-up educated girls hardly get freshers to marry them, while widowers, specially well-settled in life, can easily get unmarried girls as old as widows to marry them. And, after all, even in these affairs, there is hardly any scope for mutual consents, for which child-marriage has been tabooed, resulting from mutual company and close observation. The parents' poverty may stop his daughter's education, but his anxiety cannot stop her growth. And suppose even after pinching his belly, he educated her, what else? She may earn a little money, which is also doubtful, but not the husband. This way we seem to produce a band of bachelors and a band of spinsters, the former not very willing to marry, the latter waiting for a suitable opportunity, but both not knowing the means to come together.

After all, a lady priding in calling herself a miss, or a number of bachelors and spinsters does not seem to me to be a very healthy sign of a society. What then are we coming to? Have we landed

ourselves in a more difficult impasse, by the abolition of child-marriage? These thoughts do not desist from inflicting the mind, specially when one sees that adult marriage has not even gone a bit to solve the most oppressive and insulting dowry problem.

It may be contended that co-education is yet a recent institution. It has yet to get a sufficiently long trial. Wait and it may help the solution of your problem. May be. But, even if it may help, it is still doubtful how far it will be advisable to turn colleges into match-making places. Will it be desirable to see the minds of the young boys and girls distracted from their studies by the thoughts of marriage? Besides, there is yet a section in our country keenly opposed to co-education, because of its tendencies to moral lapses, and separate colleges for women are being fostered and encouraged. In the face of all this, is it worth while to expect much assistance from co-educational institutions?

This is, no doubt, a sad picture. But at the same time, there is now no going back. We have got to go ahead and face the problem. The above is written not in a repentant spirit but with a view to draw attention to the gravity of the situation.

After all, no solutions of human problems are ever perfectly satisfactory. The solution of child-marriage was not, nor will be the solution of the problem of adult marriage. Yet one need not be entirely despondent. Co-education is really in its infancy in our coutry and is yet to receive sufficient trial. In order to serve, to some extent, the end we desire, the co-educational institutions need not be turned into nuptial halls, nor are they necessarily the places of moral lapses. Proper freedom, accompanied by due checks and moral education, ought to produce good results and may considerably go to ameliorate the situation in question, though not directly. It cannot be denied that co-educational institutions do afford the best facilities for the boys and girls for mutual seeing and judging though all this may be quite unconscious and far from the aim. If the atmosphere in the institution is such as to guard the tendency of taking life lightly and everything in a frivolous mood, it is very likely that the

boys and girls could form their likes and dislikes, and could make their choices to some extent there which may ultimately result in marriages. There is a tendency, which is not very desirable, to look upon the friendly relations between the boys and girls in co-educational institutions with an eye of suspicion and always in a whisper. These suspicions and whispers are invariably a source of immense trouble, which could easily be avoided by an open-minded and frank talk. If, by any means, such a free and open atmosphere could be created around co-education, it is quite possible that such institutions will be doing a bit of service in a much better way in the direction of satisfactory adult marriages.

Some suggest a mixed club-life, as even a superior and an additional method. There is no doubt that mixing and selection is the most natural process of contracting marriages. But self-imposed limitations are the rule for human society. With a view to ward deceptions and undesirable consequences, freedom has got to be hedged. A club with strict rules and regulations and properly supervised by respectable people of the town and guardians of children may create a desirable atmosphere, as far as freedom and hedges are concerned, and it is likely that such a life may help the solution of the problem in hand. It must, however, be remembered that India may take several dacades to take to club-life as depicted due to difficulties, both social and financial. At some time it cannot be denied that unless social contact increases to a much larger degree, marriage can hardly be said to have reached a satisfactory stage.

THE DEATH OF SINDHURĀJA

BY

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AMONG the Paramāra rulers of Malwa, the names and chief events of the reigns of Vākpatirāja (Muñja), Sindhurāja and the illustrious Bhojadeva are well-known to historians and Sanskritists. But how Sindhurāja, otherwise known as Sindhula (or Navasāhasāṅka), met his end is still unsolved by scholars. In stone-inscriptions, copper-plate grants and Sanskrit works relating to the history of the Paramāras of Mālava, no reference to Sindhurāja's death has been made. Lack of information on this point can be accounted for by the tendency generally noticed, that when a ruler of a certain dynasty was victorious in war or died like a hero in the battle-field or there was anything extraordinary about him, the event was recorded with exaggeration by the chroniclers of that line of kings. On the other hand, State-chroniclers and writers of *Praśastis* (panegyrics) distorted or suppressed facts, if their patron king had been vanquished, slain, or met an ignominous death after capture by the enemy. But the enemy's historians described the same events in hyperbolical terms. In such accounts a critical student of history can find the grain of truth only after eliminating the margin of hyperbole.

Now, taking into consideration the modern historical works, we note that in the long Appendix C on the history of the Paramāras of Dhār and Malwa by Captain C. E. Luard and Pandit K. K. Lele appended to the *Dhār State Gazetteer*[1] and even in Dr. Hem Chandra Ray's *Dynastic History of Northern India*, Vol. II., published some months ago, no comment has been made on the death of Sindhurāja in the account of Malwa Paramāras.

[1]Published in 1908. Appendix C on pp. 129-81.

In his *Kumārapālacharita*, composed in 1365 A. D., Jayasiṁhasūri records that Chāmuṇḍarāja, the Chaulukya king of Gujarat (996-1010 A. D.), made powerful by the boon of the goddess Chāmuṇḍā, killed in battle Sindhurāja, who resembled an intoxicated lord of elephants[1]. In the original verse, quoted in the foot-note, the word 'Sindhurāja, can be construed in two senses: (1) a king of Sindh and (2) a king named Sindhurāja. Now, let us decide which interpretation is more plausible.

In the Vaḍnagara *Praśasti* of the reign of Chaulukya Kumārapāla (dated V. S. 1208, *i. e.*, 1151 A.D.), which is an earlier record than the *Kumārapālacharita*, referred to above, we come across the following verse (sixth):—

सूनुस्तस्य बभूव भूपतिलकश्चामुंडराजाह्वयो
यद्गंधद्विपदानगंधपवनाघ्राणेन दूरादपि ।
बिभ्रस्यन्मदगंधभग्नकरिभिः श्रीसिन्धुराजस्तथा
नष्टः क्ष्मोणिपतिर्यथास्य यशसां गंधोपि निर्नाशितः ॥

Epigraphia India, Vol. I, p. 297.

That is, his (Mūlarāja's) son was that ornament among kings called Chāmuṇḍarāja. Inhaling even from afar the breeze perfumed with the ichor of his (*i. e.*, Chāmuṇḍarāja's) 'scent-elephants' (*i. e.*, elephants of the best kind), the illustrious king (kṣoṇipatiḥ) Sindhurāja was destroyed (naṣṭaḥ) with his elephants cowed by the smell of their opponents' rut, and disappeared in such a way that all trace of his (*i.* e., Sindhurāja's) fame was lost.

In this verse 'naṣṭaḥ' denotes (i) lost or vanished and (ii) perished or destroyed; but in view of the unequivocal statement of the *Kumārapālacharita*, describing the death of Sindhurāja at the hands of Chāmuṇḍarāja, the second interpretation is no doubt preferable to the first. Here 'Sindhurāja' with its adjective 'kṣoṇipatiḥ' (king, lit. lord of earth), doubtless, refers to 'a king named

[1] रेजे चामुंडराजोऽथ यश्चामुंडवरोद्धुरः ।
सिन्धुरेन्द्रमिवोन्मत्तं सिन्धुराजं मृधेऽवधीत् ॥ I. 31.

Sindhurāja', and not to 'a king of Sindh', which interpretation could be tenable only if the adjective 'kṣoṇipatiḥ' were not applied to 'Sindhurāja'. 'Kṣoṇipatiḥ' with its qualified noun 'Sindhurāja' cannot signify 'a king of Sindh' ('Sindhu-king'[1]), as translated erroneously by Mr. Vajeshankar. G. Ojha and Dr. G. Buhler, the editors of the *Praśasti*. In their introductory remarks it is stated: "Verse 6 speaks of a successful war waged by Chāmuṇḍa against a king of Sindh. This point is not mentioned in any other document, but is not incredible, as Sindh formed the western border of the Chaulukya kingdom[2]." But in *Errata and Corrigenda* of Vol. I of the *Epigraphia Indica*, the learned editor of the journal has remarked: "*for*—against the King of Sindh...rulers. *read*—against Sindhurāja, *i. e.*,—possibly the king of Sindh, but more probably Sindhurāja of Mālvā.[3]" Moreover, it is to be noted that the editors of the Vaḍnagara *praśasti* have also made in foot-note the unwarranted change of 'kṣoṇipatiḥ' of the original text into its genitive 'kṣoṇipateḥ[4],' connecting it with the pronominal form 'asya' and construing the text thus: "Sindhu-king fled together with his own elephants..... and vanished in such wise that even all trace of the fame of that prince (asya kṣoṇipateḥ) was lost[5]". It is, doubtless, evident that the unnecessary twisting of the originally correct text of the *praśasti* is due to the editors' attempt at fitting in the sense of the 'Sindhu-king' and betrays their error in ignoring the rule of the concord of the adjective and noun. It is, therefore, established beyond doubt that, according to the Vaḍnagara *praśasti* of Kumārapāla, Chámuṇḍarāja killed king Sindhurāja of Mālava and not a king of Sindh[6]. Except tne Parāmara king Sindhurāja of Mālava,

[1]Ep. Indica, I. p. 302.

[2]Ibid. p. 294.

[3]Ibid p. 481.

[4]Ibid. p. 297, note 8.

[5]Ibid., p. 302. Words in bracket are mine.

[6]In his account of the reign of Chaulukya Chamundaraja Dr. Ray has quoted Ojha and Buhler's translation of the above verse of the Vadnagar *praśasti* with the slight variation of 'Sindhu-king' in the original into 'Sindhurāja', of course according to the Errata and Corrigenda (*Dynasic History of Northern India*, Vol. II., P. 946, note 5). In agreement with the editors of the *praśasti*, he thinks that Sindhurāja refers to 'a king of Sindh,' but on cogent reasons have been advanced by him to justify his view (Ibid., P. 946).

no other namesake of his was contemporary of king Chāmuṇḍarāja of Gujarat.

It may be questioned that as the verse from the *Kumārapālacharita*, quoted above, does not contain any adjective of 'Sindhurāja,' how is it possible to regard this Sindhurāja as indentical with the 'Ksoṇipatih Sindhurājah' of the Vaḍnagar *praśasti*? In this connection we must not lose sight of the fact that the *Kumārapālacharita* was composed later than the Vaḍnagar *praśasti*. The war between Chāmuṇḍarāja and Sindhurāja must have already become an event of importance, otherwise, it should not have been mentioned in the Vaḍnagar record. Therefore a reference to that event could not be possibly passed over by the biographer of the illustrious Chaulukya Kumārapāla while describing his ancestors, Chāmuṇḍarāja and others.

The two texts, discussed above, make no reference to the date of the battle between Chāmuṇḍaraja and Sindhurāja. But it is definitely known that Vākpatirāja (Muñja) was succeeded by his brother Sindhurāja. Vākpati was alive in 1050 V.S. (993 A.D.) when Amitagati, a Jain author of no mean repute, composed his *Subhāsitaratnasandoha*. Sometime later than 993 A. D. Munja was defeated and killed by king Tailapa of Kalyān, who died in 997 A. D. The death of Muñja must, therefore, be assigned to some date between 993 and 997 A.D. Moreover, we know that Chāmuṇḍarāja of Gujarat, who defeated and killed Sindhurāja, reigned for fourteen years, from 996 to 1010 A. D. Thus it appears that Sindhurāja must have met his end during this period. The death of Sindhurāja was immediately followed by Bhojadeva's accesion to throne, which took place according to historians, in 1010 A. D. It can, therefore, be pointed out with a near approach to accuracy that in 1010 A. D Sindhurāja was killed by Chāmuṇḍaraja, an event which possibly gave rise to hereditary hostilities between the Paramāras of Dhārā and Chaulukyas of Aṇahilavāḍā.

LUXURY BEDS IN ANCIENT INDIA

BY

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THIS short article is prepared in order to give an account of the different kinds of beds, cots and mattresses that were in use in ancient days, particularly before the advent of Muhammadan rule in India, and, incidentally, as a token of my esteem for Diwan Bahadur Har Bilas Sarda, one of our greatest reformers and historians, in whose honour the present volume is inscribed.

The materials for this article are drawn from a single work—the *Abhilasitārtha-Chintamani* or the *Mānasollāsa* composed by the famous western Chalukya King, Bhulokamalla Someśvara who wrote the work in A.D. 1131. This work is of an encyclopaedic character having as many as one hundred chapters dealing with the various topics in which a king is naturally interested. The list of subjects includes administration, sports, enjoyments, vehicles, horses, jewels, and so forth. His Highness Sir Sayaji Rao Gaekwad of Baroda evinced keen interest in the work on the sole ground of its being a landmark of the truly indigenous culture of India, and years back ordered its publication in the *Gaekwad's Oriental Series* published by the Oriental Institute of Baroda. The first volume of the *Mānasollāsa*, comprising the first two Viṁśatis was published nearly ten years back, and we shall soon be in a position to publish the second volume comprising the third and part of the fourth Viṁśati. Each of these Viṁśatis contains twenty chapters dealing with twenty different topics.

The third Viṁśati of the *Mānasollāsa* known as the Bhoga-Viṁśati, deals with twenty topics concerning the enjoyments of a king. These include construction of different palaces for different seasons, with paintings and sculptures of various deities, luxurious baths

shoes, betel leaves, garments, garlands, ornaments, seats, the fly-whisk, durbars, princes royal, preparation of dishes, drums, shampooing, conveyances, parasols, beds and mattresses, incense and women. All these topics are of absorbing interest, as depicting the life of a cultured person in the days, when the indigenous Indian culture reached its zenith, but as in an article like this, it is not possible to deal with all such topics, I have singled out one chapter, namely the enjoyment of beds and mattresses of a royal personage, in order to show the high pitch of culture the ancients reached in this branch.

In the *Mānasollāsa*, mattresses for a royal personage are divided into seven classes, and it can be assumed that all these different kinds of mattresses were actually in use at least in the time when King Someśvara flourished. A brief description of the seven classes of mattresses is given below :—

1. *Haṁsapiccha* or the mattress made of the feathers of a swan. For preparing a mattress of the kind, it is recommended that the softest feathers obtained from the outer belly and the tail of the swan should be collected together and skilfully covered in a bag of soft leather.
2. *Śālmalītūla* or the mattress made of silk cotton. In order to prepare this, pure silk cotton without seeds and other impurities should be filled in a bag made of thick cloth.
3. *Kārpāsa* or cotton mattresses. First the seeds are carefully removed, and the cotton is carded carefully with a bow. The carded cotton is then filled in a bag of thick cloth and sewn with an iron needle. This needs no commentary because mattresses are prepared in the same fashion and with the same material all over India at the present moment.
4. *Kesara* or the mattresses made of the filaments of flowers. For this purpose, filaments should be collected from lotus flowers, the Nāgakeśara and other fragrant flowers and saffron, and covered with a thin cloth with rich designs of variegated colours.

5. *Pallava* or the mattress of leaves. In order to prepare this kind of bed, leaves are collected from various plants, such as the lotus, blue lotus, *kalhāra*, plantain, *kaṅkoli*, etc., and spread over the bedstead so as to form the softest but a thin bed.

6. *Kusuma* or the mattress of flowers. For this purpose all varieties of fragrant flowers, like the Mallikā, Pāṭalī, Champā are collected first. Then the petals are separated and leaf stalks are removed and spread over the bedding. This kind of bed is most suitable for sport with women, and no cover seems to be necessary or desirable.

7. *Pānīya* or the mattress of water. In order to make this very luxurious type of bedstead in the heat of summer, a leather bag of the size of the bedstead is taken and filled with water.

These are the seven kinds of mattresses which are to be used on cots or bedsteads. Cots are here said to be of eight varieties :—

1. *Dantānghri* or the tooth-legged. The special peculiarity of this kind lies in the fact that its four legs are entirely made of the tusks of elephants.

2. *Loha* or the cot made of iron. In fact, according to the description, no iron is used in the construction of a cot of this kind, but the material used is an alloy which is made by a mixture of copper and ārakuta or (inferior yellow metal).

3. *Astapāda* or the eight legged variety. This cot is made entirely of gold, of the finest execution with excellent designs, and the number of legs is eight which accounts for the name.

4. *Rāva* or ths noisy cot. This cot is made with such mechanical contrivances that on every movement certain sounds are produced. This is recommended for kings at the time of sports with women.

5. *Vala* or the spring cot. This variety of bedstead has

springing action, and moves up and down according to the movements of the occupant. It is required to have strong legs and should be artistic in appearance.

6. *Vetrika* or the cane cot. For the construction of this kind, cane-sticks have to be taken and layers of the outer covering should be scraped out. The cane chips are then thickly woven into a cot with the legs showing attractive designs and curled in pleasing manner.

7. *Pattikā* or the cot made of tape. For this purpose, tapes of various colours and made of cotton are woven in an attractive manner. This kind of bedstead usually with white tapes is seen all over India, and, therefore, does not call for any comment.

8. *Dolā* or the swing is also here classified under bedsteads and seems to be of the most luxurious type. The swing is entirely made of sandal wood inlaid with gold and costly jewels and fitted with golden chains and appendages. The two ends have contrivances for resting the hands. Over this swing should be spread the filament bed already mentioned.

Someśvara, after describing all these eight kinds of bedsteads, recommends that the king should use the feather bed in the spring, the flowery and the bed of leaves in dalliance with women, the silk cotton bed in the summer, the watery bed in the noon when the heat is very great, the cotton bed for protection from cold in the winter and rainy seasons, while the swing with the filament bed is recommended for the autumn.

This scientific treatment of beds and bedsteads in the *Mānasollāsa* bespeaks volumes of the taste and refinement of cultured India of the twelfth century, when our culture was not much influenced by foreigners. It is no exaggeration to say that in this particular branch, the ancients had almost reached perfection, and very little can be improved upon even in modern times barring the addition of electrical equipments which were lacking in earlier times.

EDUCATION AND SOCIETY

BY

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EDUCATION has been found to be the most powerful instrument by which society ensures its welfare and perpetuates its life.

Social unrest, whether cultural or political, religious or economic invariably raises the issue of educational re-construction. The brilliant Renaissance led to the entire re-organization of secondary education. The historic Reformation threw up questions of universal elementary education. The disillusioned post-war decade has witnessed radical changes in educational theory and practice. So in present-day India, with its political awakening, its cultural conflict, its religious turmoil, and its economic crisis, there is in the minds of the students cynical contempt for, and in the public mind a grave suspicion of, the worth of present-day education. And in the case of India as in that of Europe, social unrest has affirmed in no uncertain terms the urgent need for educational re-construction.

But that re-construction, urgently needed as it is, must inevitably be delayed so long as we, members of Indian society, fail to recognize that education is a public responsibility. Whether it suits our convenience or not, whether it suits our philosophic indifference to everything or not, as members of society we have our individual public responsibilities as we have domestic obligations as members of a family. Education is such a public obligation. As parents or members of a family, as civilized beings or members of a social unit, as citizens or members of a state, it is the solemn obligation of each individual to further and not hinder the sacred cause of education.

It is worth a moment's thought that in India, education will need to be the responsibility of society much more than it is in the

self-determining countries. In Great Britain, Germany, Italy, the United States, Soviet Russia, Turkey and Japan, the State accepts its educational obligation. For example, the State of New York alone spends as much on education as the Indian Government does for the whole of India. The reason is not far to seek. In self-determining countries, the State is a native agency of vital control created by the social unit to legislate and administrate, maintain law and order and enable society to realize its destiny. But in Colonies, Dependencies and Protectorates, the state is an alien agency of foreign domination which cannot logically have any sympathy for the social ideals and needs, heritage and destiny of the country in question. Hence society itself must supply the enthusiasm and initiative to cope with the educational crisis.

As members of a social group, we are expected to provide an environment for encouraging and directing the student to form such a scheme of values as Indian society requires for the advancement of its purposes and interests and the preservation of its integrity. It is our business to set our faces against iniquitous social injustices and inequalities, disreputable social abuses, mischievous social customs that claim age as their only right to be. It is our duty to realize that a clear vision and tenacious drive for high ideals cannot be built on a static, inhibitory basis of experience and hence the social environment of the student ought to encourage the process of creative experimentation and the expansion of values. What have we done to save our students from the cramping influences, the stultifying prejudices, the misleading errors of our static social system ? Professional life, artistic achievement, social leadership, learning and craftsmanship of any kind, can grow as we identify our growing aims with newly-realized standards of achievement. Year after year, decade after decade, generation after generation, have we not allowed ourselves to perpetuate the incongruities of the past and positively hinder the education of the younger generation ? It is not entirely the fault of the system of education that our educated young men and women give such meagre evidence of dynamic growth and dynamic purpose, of being drawn by an ever-growing outlook and an ever-

widening horizon to fearless, dynamic living. It is definitely the fault also of the social system in which our schools and colleges function that we have produced hundreds of thousands of spineless creatures. What can the nation hope to achieve when the vast majority of the population is deprived of the mental and moral stamina that comes with the right sort of education, when the vast majority of the population has acquired the habit of accepting responsibilities with mental reservation? We are loud enough in insisting upon the punctilious observance of social rites, the strict obedience to social taboos, the fastidious adherence to the ways of our forefathers. We groan at the growing incompatibility between the older and the younger generations. But how do we actually try to effect a better adjustment? How do we seriously try to help the student community to steer clear of the traditionalism which like an iceberg causes countless shipwrecks? How do we earnestly try to ensure that the rich and varied complexity of associated living evolves a process of directly shared experience, to the end that the original raw but susceptible endowment of human nature, in the rising generation, be so conditioned as to result in socially desired, socially creative, socially significant behaviour? It is the business of the home, of society, and of the school to correlate their energies so as to make sure that all the imaginative, explorative, self-assertive tendencies of the child are nurtured not dwarfed; that his interests are aroused and directed, not killed; that all the latent potentialities of the personality are developed, not crushed. Only thus shall we too have many more creative thinkers, progressive reformers, and victorious leaders. The strait-jacket that is put on our children at birth is not removed in most instances, until the cremating fire loosens its hold. Everything has to be adapted to this strait-jacket mentality. What are we doing to help to change the old order of things?

Public institutions come into being as instruments for the expression of social values. It is only right to expect that these public institutions collaborate with educational agencies for the promulgation of knowledge. Good libraries with trained, efficient and courteous librarians can bring ample advantages within the

reach of many. Different types of library can be made to serve different purposes. Good reading material for varying age-levels is a public need. Orphanages and widows' homes ought to become educational centres giving special attention to vocational courses. So many inmates of widows' homes have talent, have ambition, have energy, who, if trained, can be of definite service in village schools and educational work among women but who are allowed to fill their idle hours with rebellion. Organizations of a communal type, or with a political bias, ought to turn their attention to the educational needs of the people they wish to serve. As members of society, as sponsors of some one or other of these public institutions, can we not join the great campaign against illiteracy ? Have we lent our support to the overwhelming task of educating the masses of our nation ? Or do we wait in expectancy for a miracle ?

Why wait to run up respectable school-buildings for primary schools in the village ? It would be a foolish doctor who, in a serious case demanding immediate treatment waited for some silver-papered tablets handsomely packed, and waited while the patient suffered, and maybe, died. The case of illiteracy demands concentrated effort, demands all the philanthropy, all the self-sacrifice, all the talent, all the experimentation that the nation is capable of, that the country can offer. As gallant members of Local Boards and District Councils what are we doing to fight this dragon ? Let us hold open-air classes. Let us prevail on *mālguzārs* to lend a building. Let us collect funds. Let us go and teach and canvass volunteers. Let us appeal to our electorates for help. Let us do something to obliterate the blot of growing illiteracy among our brethren.

Child-welfare centres have been a splendid boon. But welfare centres for the education of women are an equally crying need. It is by no means enough to have an annual increase in the total enrolment of primary schools. It is the duty of municipalities to make it practically useful for students to have primary school instruction, to try the experiment of diversion for vocational training after the primary stage. The veneer of a verbal literacy will do no one any good. It will always lead to "wastage" and "leakage", two official

problems of the year. What India needs, what India demands of you, of every citizen, is a purposeful scheme of progressive education, enabling the masses not merely to read and write after fashion, but to take an intelligent interest and an active and worthy part in the festival of life.

Your savage deserts howling near,
Your wastes of ignorance, vice and shame;
Is there no room for victories here,
No place for deeds of fame ?

As parents, are we not, to some extent, responsible for the child's education ? Does the home have no contribution to make in educating the growing boy or girl ? Of the twenty-four hours of a student's daily life at best seven are spent in the atmosphere of the school. Who is responsible for the atmosphere of the remaining seventeen hours of each day ? Sleep takes care of seven hours. There are still ten hours of each day, 3,650 hours or 152 days in each year for which the home and society must be held responsible. The vast majority of our schools and colleges being non-residential, are compelled to depend on the co-operation of the home and of society for the continuation and completion of the student's educative process. It would be such a tremendous inspiration for so many schools if we, as parents, were to demand Parent-Teacher-Association to provide a means of intelligent and effective co-operation between ourselves and the school. As parents, do we not want to keep in touch with what our children are doing at school ? Do we not desire to know what the school is doing for them ? Have we no interest in the ideals, habits, and skills that the school teaches our children ? It is only when we have occasional peeps into the ordinary life of our children at school that we can endeavour, during the hours that our children are with us, to supplement the activity of the school. Every school should organize a Parent-Teacher-Association. Every parent and every teacher should religiously attend the meetings and put forth his utmost energy to bring about that community of ideals and that co-ordination of activity which are best calculated to further the full, desirable, and requisite development, mental and

physical, of every student. What greater satisfaction, what dearer joy can a parent have than the thought that we have had our share in the cultural and practical education of our children, who will think of us when they remember their school and their teachers with affectionate regard ?

It is strange that we never think of exerting ourselves for a co-operative and persistent venture to liquidate illiteracy among our own people. It is only when we as parents, as members of society, as citizens of a state, as sponsors of public institutions, as representatives in legislatures and Local self-governing bodies, are like-minded and throw our whole weight to further the cause of education that we can hope for a brighter, better, happier day in our chequered history. The mental and moral thraldom of countless thousands of our fellow countrymen is far more calamitous than any form of foreign domination. Political liberty, glorious and desirable as it is, demands intellectual and spiritual emancipation as its herald.

"Arise and conquer while ye can
The foe that in your midst resides,
And build within the mind of man
The Empire that abides."

CHYAVANA AND AŚVINĪ
OR
THE SCIENCE OF REJUVENATION

BY

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CHYAVANA is the name of an ancient Rishi. The Rigveda represents him as an old decrepit man, to whom the Asvins restored youth and strength, making him acceptable to his wife, and a husband of maidens :—

युवं च्यवानमश्विना जरन्तं
पुनर्युवानं चक्रथुः शचीभिः । Rig. I. 117, 13.

'Ye with the aid of your great powers, O Aśvins, restored to youth the ancient man Chyavāna'. Or,

Ye from the old Chyavāna, O Nāsatyas, stripped, as it were mail, the skin upon his body, lengthened his life when all had left him helpless, Dasras ! and made him lord of youthful maidens. (Rig. I. 116, 10). Again, युवं च्यवानं जरसोऽमुमुक्तं
i. e., Ye two, O Aśvins, freed Chyavāna from old age. (Rig. VII. 71, 5). Or,

युवं च्यवानं सनयं यथा रथं
पुनर्युवानं चरथाय तक्षथुः ।

i. e., Ye made Chyavāna, weak and worn with length of days, young again, overhauled like a car for movement. (Rig. X. 39, 4).

The legend is given with slight variation, but in much more detail in the *Śatapatha Brāhmana* (IV. 1. 5. 1—19), where Chyavāna is described as wedding Sukanyā, the daughter of king Sàryātā. The germs of later Paurānic elaboration of the story are also found

here. Sukanyā requested the two gods to confer youth on her husband, in response to which they directed him to be rejuvenated by immersion in a pond (ह्रद). In return, the Aśvins were told by the young Rishi to go to Kuruksetra and obtain a share in the Soma sacrifice of the gods to free themselves from want and decay.

The Puranas repeat the story with great poetic charm, but differ little from the main outline given above. It is definitely said that in return for the kindness of the Aśvins, Chyavana promised to obtain for them a share in the Soma sacrifice of the gods from which they were formerly excluded.

It may be asked what esoteric meaning of this legend was intended. Who is Chyavana, how could he cast away age and regain youth, who are Aśvinikumāras, what is Soma, and how did the Aśvins benefit by participating in drinking Soma at the sacrifice of the gods ? An answer to these questions rightly attempted throws light on the secrets of rejuvenation as understood by the Vedic Rishis.

Aśvinī Kumāras.

The Vedic and Pauranic tradition agrees in calling the Aśvins 'divine physicians' :—

प्रत्यौहतामश्विना मृत्युमस्मद्
देवानामग्ने भिषजा शचीभिः । Atharva VII. 53,1

i. e., the Aśvins, physicians of the gods, O Agni, have chased death away from us with their mysterious powers. Who really they are is explained in the next mantra :—

संक्रामतं मा जहीतं शरीरं
प्राणापानौ ते सयुजाविहस्ताम् ।
शतं जीव शरदो वर्धमानो—
ऽग्निष्टे गोपा अधिपा वसिष्ठः ॥ Atharva, VII. 53, 2.

O Ye two breaths, प्राण and अपान, move ye in harmony, do not leave the body. Let both of them stay (like two steeds) yoked together (to this bodily car). Growing in strength (of basal

metabolism) live thou for the full hundred years' span of life with the faith that thy best guardian and protector is Agni.

'Whatever vitality is decayed, let **प्राण** and **अपान** restore it. Agni is introduced again in the body and he has wrested thy losing force from the hands of nirriti'.

प्राण and **अपान** are then the Aśvinīs, the divine healers implanted in our body. The story in the Śatapatha says that the Aśvins became the Adhwaryu priests in the sacrifice of the Gods. According to other Brahmanical texts **प्राण** is the great **अध्वर्यु** of this **शरीरयज्ञ:**

वायुर्वा अध्वर्युरधिदैवं प्राणोऽध्यात्ममन्नं । गोपथ पू० ४।५

i. e., in the *ādhyātmic* sacrificial process, **प्राण** (vital force) performs the same functions as the Adhvaryu priest in the ritual. What is the importance of **प्राण** as a healing agent ?

We know that the ancient Indians divided their healing art into three classes :—

1. **आसुरी**—by means of surgical operations;
2. **मानुषी**—with herbs and plants;
3. **दैवी**—through Prānāyāma and Yoga.

Rejuvenation by means of surgical operations, including within its scope the method of gland-therapy, is of the lowest order, since the mind of the patient undergoes no change. The processes of decay are arrested only temporarily to return when the freshness of transplanted secretions is sullied again. The method of gaining fresh strength by means of herbal preparations is superior as its results are more soothing and as it effects subtler purification of internal secretions covering a greater cycle.

But the characteristically Indian method of dealing with the finest webs of arteries and ganglia is the practice of Yoga (**योगविधि**) involving control or correct use of the mysterious vital force (**प्राण**). This is the divine way of healing (**दिव्य भैषज्य**), in which not only the physical sheath but also the subtle psychic powers of the mind participate to the fullest extent. Yoga is the flower of India's contribution to the eternal culture of humanity. It is the last word

in the best type of physical culture, and nothing else can ever excel it in efficacy. We know of no potent medicine or elixir that can enter the finest vacuum of the central nervous system and relieve hardened arteries of their senescence. Yoga rehabilitates vital forces in a marvellous manner, permanently subduing age and decay. Not only wrong habits of the body, but also the uncontrolled emotions, anger passion etc., bring about dissipation of vital energy, and release a variety of toxins in the blood-stream. It is not sufficiently well-known that worry and anxiety hasten senile tendencies as nothing else would. Unless the mind is trained to think healthy thoughts, (शिवसंकल्प) we cannot get on the right track to health. Yoga then is the panacea for all these ills of body and mind. By right worship of प्राण one may become ageless, deathless, decayless (अजर, अमर, अरिष्ट). It is the प्राण which is the immortal element in his mortal body :—

प्राणा एवामृता आसुः शरीरं मर्त्यम् । श० १०।१।४।१

Prāna therefore is the secret of long life, divine health and buoyant joy. The seers lay the greatest emphasis on प्राणः—

प्राणाय नमो यस्य सर्वमिदं वशे ।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ॥ अथर्व० ११।४।१

All creatures approach प्राण from thousandfold directions :—

प्राणं सर्वे उपासते । अथर्व० ११।४।१२

Yājnavalkya said that प्राण is the sole deity :—

कतम एको देव इति ? प्राण इति । बृ० उ० ३।९।९

And Kausītaki went to the length of identifying प्राण with ब्रह्मः—

प्राणो ब्रह्मेति स्माह कौषीतकिः । कौ० २।१।

Chyavana

Having understood the Aśvinīs, it is easy to understand च्यवन. Our vitality depends on the proper balance of the processes of assimilation and elimination. Mutually adjusted like the two poles of a magnet they are responsible for the health of our metabolism. When the metabolic rate is stronger, the body grows. But when it is weak there is inevitable decay. The former is known as 'anabolic'

and the latter as 'catabolic' condition. It is the state of decay that is designated च्यवन from the etymology of the word. The opposite of च्यवन is भरद्वाज condition, *i. e.*, in which वाज (vigour, strength) is being replenished or stored within the body (भरद्+वाज = filling of वाज). The bodily seed or germ-plasm is वाजः-

वीर्यं वै वाजाः । श० ३ । ३ । ४ । ७

When the वाज is deposited within the cells of the body, we become भरद्वाज. The process of drinking वाज is वाजपेय (*i. e.*, sacrificial rites in which वाज is the chief drink), which is an inevitable natural discipline to be taken by all men and women during the period of adolescence and later. If once the वाज is lost, it is hard to regain it. Our texts on Ayurveda treat of the methods of replenishing deplete vital power in the chapter called वाजीकरण. But prevention is better than cure, and instead of depending upon वाजीकरण experts, we should have in our society वाजपेयी experts who can tackle the difficulties of adolescent young men. It is sad to see the progressive emasculation of our race without any one to handle this grand problem in a resonsible and confident manner.

Soma Juice and the Aśvinīs

We know that प्राणापान are the twin Aśvins, and the man suffering from decay is च्यवन. It is essential for च्यवन to guarantee for the Aśvins a share in Soma drink in order that they may bestow fresh vigour and strength on him. According to the Brahmanas सोम has varied meanings :—

	रेतः सोमः ।	कौ० १३ । ७
तै० २ । ७ । ४ । १		श० ३ । ४ । ४ । २८
श० ३ । ३ । २ । १		श० ३ । ४ । २ । ११
	रेतो वै सोमः	श० १ । ९ । २ । ९
श० २ । ५ । १ । ९	प्राणः सोमः	श० ७ । ३ । १ । २
श० ३ । ८ । ५ । २	सामो वै वाजपेयः	तै० १ । ३ । २ । ३

i. e., सोमपान is the same thing as drinking of वाज, or सोम is another aspect of प्राण (vitality), or सोम is the seed within the body. If the seed is pure and undefiled, vitality rushes in surging floods.

रेत-सोम-प्राण are all inter-dependent, different names of one mysterious power in its physiological and vital aspects. Dr. V. G. Rele writes about सोम in his *New Orientation of Vedic Gods*:—"Soma is originally the juice expressed from the swelling fibres of a plant. .....According to the biological theory, the nervous system, which resembles a tree, is personified as the सोम plant and its secretion, the cerebro-spinal fluid within it, is to be identified as the Soma juice. We know yet very little about the function of this mysterious fluid." *(Vedic Gods as figures of Biology, p. 111).*

The central nervous system is the *Arbor Vital*, and the fluid which nourishes it is the quint-essence of all bodily secretions. It flushes the brain and nerves and supplies them with nutrition. Its absorption within the body is indispensable for brain-power and nervine strength. The scientific terminology of यज्ञ describes this fluid under the name of सोम in a very detailed manner. It is enough for our purpose to have seen its intimate relationship with प्राण or अश्विनौ. The twin gods can rejuvenate च्यवन only when they are permitted copious potions of सोम in the sacrifice of the gods, *i. e.*, the body :—पुरुषो वै यज्ञः। श० १।३।२।१

The यज्ञ or sacrificial ritual symbolises the bodily processes. We understand पुरुष by understanding यज्ञ. This is the true *ādyhātmic* view-point, which lies at the back of all sacrificial ritual; and couched in pseudo-scientific terminology may be detected much that is of permanent value for unravelling to us the hidden mysteries of life.

THE RAJPUT ORDER

BY

DR. KALIDAS NAG, M. A., D. LITT.,

Editor, "India and the World," Calcutta.

AS I come to offer, along with several distinguished colleagues, my hearty felicitations to Diwan Bahadur Har Bilas Sarda, I cannot help asking this question: what are the permanent contributions of the Rajputs to Indian history? It would be difficult to summarize or generalize in such a case; and yet I hope many will agree with me when I say that the special emphasis of Rajput history is on three things—Prowess, Honour and Chivalry. These things, shown by the noble sons and daughters of Rajasthan for centuries made their *Annals* as valuable as they are inspiring. From the age of Col. Tod to that of M. M. Gaurishankar Ojha, the scholars and antiquarians, no less than the novelists and dramatists, have been delving in the rich mines of Rajput culture; and a few of our universities are publishing books or arranging lectures on Rajput history. Its interest will grow, however, in proportion to its importance, if and when the idea of a central Federal University of Rajputana would materialize. Located in some central place like Ajmer and co-ordinating the cultural and research activities of the different States of Rajasthan, such a university would throw valuable lights on the history of the border States, Hindu or Muslim. A co-ordinated catalogue of the manuscripts books and other documents, textual as well as pictorial and artistic, would thus grow with the progress of this new line of research; and the whole world of scholarship will benefit by such a centre of research and publication that may inspire generations to come as the "Heritage of Rajasthan Series." The history of Rajput prowess, the military achievements of the people, have not yet been adequately written. Not a single comprehensive survey of the Rajput Code of Honour

has yet been attempted. And last though not the least, the noblest chapter of Rajput history, its traditions of chivalry flowering in the deathless figures of a Samyuktā, a Padmini and a Mira Bai, are crying for systematic study. These three high lights of Rajput history, properly studied and appreciated, would develop a new psychology which we may call the "Rajput Order" awakening in the coming generations, a new manliness, a rare nobility and grace of character which would enrich the nation. Hoping for an early realization of this dream, I beg to appeal, through this humble yet sincere tribute to a noble son of Rajasthan, to all my compatriots so that they may strive on and on till this priceless, and yet sadly neglected so far, legacy of our national history, receives the attention it deserves. Not only our History but our Literature and Art would throb with a new life, drawing nourishment from the creative spirit of Rajputana. Almost every university of India is negotiating with the students of some Rajput State; and a Committee of Preliminary Survey of the University of Rajputana, may well be initiated by the Inter-university Board of India.



HAR BILAS SARDA, 1899 A.D.

HAR BILAS SARDA

BY

N. C. KELKAR, Ex. M. L. A.,
Poona.

DIWAN Bahadur Sarda's fame had already reached me through his book, *Hindu Superiority*, before I made his personal acquaintance as a member of the Legislative Assembly at Delhi in the year 1924. At first he did not join any Party, but I observed that he always tried to vote with the right side from the point of view of National interest. Throughout his stay at Delhi and Simla he was not enjoying very good health. He therefore did not exert himself much by actually taking much part in the Assembly debates. But whenever he made any speech, he was listened to with interest, because he made up for the deficiency of oratory, by his strong common sense and sometimes very shrewd observations. But in the second term of office as an M. L. A., he not only made his mark but won a great triumph for himself by putting on the Statute Book, the Anti-Child Marriage Bill, associated worthily with his name as "The Sarda Bill", or "Sarda Act". He had to pass through periods of disappointment owing to the exigencies of the Legislative procedure, which makes it very difficult, if not impossible, for a non-official member to attempt anything like a private Bill, and my friend Sarda's Bill was so radical, that the whole country was in a way convulsed by his statutory attempt to raise the marriage-age for the Hindu girl and boy. I could see that the Government were all along sympathetic to him, but they were very cautious. They unmistakably evinced their sincere sympathy for him and his Bill at the last stage, when it was obvious that, but for the extension of indulgence in point of time, his Bill would have been lost without a chance of final debate on it. I can recall the fierce attack he made at the time upon the Government and the open charges he levelled

against them, till they came round to accommodate him with providing extra days for the non-official business to give his Bill a real chance. Sarda's speeches in the debate on his Bill are very enlightening. He is a true Hindu to the core and I do not care what subtle difference there may be between the Arya Samajists and the Sanatanists in the Hindu fold. Personally, he was very kind to me and showed me affectionate deference, almost making it out as a special case of treatment.

Diwan Bahadur Sarda only once paid a visit to Poona and I also paid one visit to him at his house in Ajmer. But we passed a number of days together in New Delhi as neighbours and I always found him very sociable and full of learning and ideas. He has worthily devoted his pen to an appreciative glorification of Hindu heroes and made valuable contributions to the Indian History from that point of view.

MESSAGE

BY

PANDIT IQBAL NARAIN GURTU,

Vice-Chancellor, Allahabad University.

I heartily join in the felicitations offered to Diwan Bahadur Har Bilas Sarda of Ajmer on the occasion of his completion of seventy years. His work as a member of the Legislative Assembly, particularly in connection with measures directed towards social reform, has won the approval and appreciation of all progressive Indian Nationalists. May he live long to continue his great work.

MAJID

BY

PROF. AMARANATHA JHA, M. A.,
Dean, Faculty of Arts, Allahabad University.

SYED Majid Ali was Government pleader at Allahabad; and he died a few months ago at an early age. He was bubbling with life; he seemed to possess the secret of perpetual youth. He was witty and his fund of anecdote was inexhaustible. His good nature disarmed every form of criticism. No one appealed to him in vain for help in any good cause. He had a genius for friendship. Grave and gay, young and old, Hindu and Muslim—he seemed to be part of every sort of company. This man, whom many called friend and whom I had known for about twenty-five years, is dead, leaving behind a slender volume of verse, recently published under the title, *Yadgar-i-Majid.*

Majid had a very special place among contemporary writers of the *ghazal.* He did not soar high in search of mystic wisdom; the depths of philosophy were not for him, not the vague vapourings of the moralist. He knew that the ghazal is a love lyric, and in the delineation of the many phases of love he attained supreme skill. His individuality is impressed unmistakably on his poems, and as we read them we recall the entrancing melody of his voice, the wistful expression of his face, the eloquent appeal of his eyes, as he sat in *Mushairas,* winning the applause both of the many and of the understanding few.

The editor has wisely printed the date of the composition of each *ghazal.* We see that in his later verse there is more sureness of touch, greater confidence, a fuller control over feeling, more thought, emotion, strong indeed but subdued, the depth and not the tumult of the soul. What further point of excellence he would have touched

had he lived longer, who can say ? For what he has achieved let us be grateful.

Yadgar-i-Majid does not contain all Majid's poems; it is a selection. We wish we had before us all that he wrote; for much that has been omitted is of value, and we should have preferred posterity to choose and select. Here are some verses treasured in the memory, but not included in this book:

اڑھے ھین قبر ماجد پر وہ یہ کہتے ھوئے -
ھم جسے جھوٹا سمجھتے تھے وھی سچا ھوا

زندگی بھر تو فسانہ دل کا دل ھی مین رھا -
حشر کے دن بھی بیاں ھوتا ھے کیونکر دیکھئے

میکدہ کو حضرت ماجد بس اب اپنا سلام -
دور بیٹھے بیٹھے کب تک دور ساغر دیکھئے

حقیقت کا ملا اسکو پتہ شوریدہ سر ھوکر -
تیرے وحشی نے کھولے راز عالم در بدر ھوکر

But let us turn to some of the verses printed in the volume. They will bear evidence to the great lyrical gift of the poet, his deep sensitiveness, his keen emotion, and his love of love:

کیا بات تھی معلوم نہین اونکی نظر مین -
اک پھانس سی چبھتی ھے اوسی دنسے جگر مین

حسرت لیئے آیا تھا بڑی آس لگائے -
حسرت ھی لیئے آپکی محفل سے اُٹھا مین

منزل عشق وہ منزل ھے کہ اس مین ماجد -
ایک بس درد جگر راہ نما ھوتا ھے

کب مریض غم یہ کہتا ھے کے اچھا کیجئے -
ھان مگر جیتا رھے بیمار اتنا کیجئے

کسیکا تیر پہلو مین لیئے محشر مین جائینگے -
یہی اپنی زبان ھو گی یہی اپنا بیان ھوگا

ملاکر آنکھ جسکو اک نظر تم دیکھ لیتے ھو -
وہ کہتا ھے قیامت تک یہ ھی تصویر دیکھینگے

یہ سانحے رہے سر بہر بحر غم میں -
ذرا بڑھ چلو اور ساحل یہ ہی ہے

آپ نے بھی وحشیوں کے کیا بگاڑے ہیں مزاج -
گل ہسنا کوئی کہیں یاں چاک دامان ہوگیا

دیکھکر ماجد نے اونکو سر جھکا یا حشر میں -
اور اک الزام یہ بالائے گردن ہو گیا

بچھڑ جانا بھی اپنے قافلہ سے کیا قیامت ہے -
نظر آتا ہے بیگانہ غبار کاروان ہم سے

جسن سے ہمت کے اپنا آشیان ہے -
مگر دنیا کو اتنا بھی گران ہے

ذرا ٹھہرے ہوے ارمان والو -
ہمارے ساتھ بھی اک کاروان ہے

نگاہ ناز مجھپر بھی پڑی تھی -
اسی پر اک زمانہ بدگمان ہے

پھر تو دنیا یہ خدا جانے کہے کیا مجھکو -
کہدو اک بار زبان سے اگر اپنا مجھکو

تم جو آجاؤ تو اس دل میں اُجالا ہوجائے -
نظر آتا ہے اندھیرا ہی اندھیرا مجھکو

ہے غضب لوٹ لیا لوٹ لیا لوٹ لیا -
تیرے ہی بندوں نے دیکھکر تیرا دھوکا مجھکو

وہ حسن حسن تھا جو بےنقاب ہونہ سکا -
وہ عشق عشق تھا جس سے حجاب ہونہ سکا

تسکے حسن کا دل سے جواب ہو نہ سکا -
ستارا لاکھ بڑھا آفتاب ہو نہ سکا

زبان حسن نے خود عشق کو پکارا تھا -
نصیب اس کے جو حاضر جواب ہو نہ سکا

زمین لال ہوئی خون سے شہیدوں کے -
نگاہ شوخ کا تیرے جواب ہو نہ سکا

بڑی امید سے آئے تھے حشر میں ماجد -
یہاں بھی اون سے سوال و جواب ہو نہ سکا

A GREAT HINDU:

A TRIBUTE TO DIWAN BAHADUR HAR BILAS SARDA

BY

C. S. RANGA AIYER, Ex. M. L. A.

DIWAN Bahadur Har Bilas Sarda is a great and a true Hindu. He believes in "Hindu Superiority", and has written a book under that title. His writings and his activities breathe the Hindu spirit.

Take his latest book, *Maharana Kumbha*, for instance. In writing this book, Mr. Har Bilas Sarda has tapped every useful source, examined coins, inscriptions, contemporary records. He has also some original references published for the first time. As an author, Mr. Sarda is accurate. But the kind of accuracy comes to him from his desire to tell the story of the greatness of our past. "Oh, Hindus, you have been great in the past : be greater in the future". That is the message of Mr. Sarda as an author, as a legislator, politician, as a perfector of society, as a social reformer, as an Indian leader.

The greatness of India's future must be built on the greatness of her past. His raising of the age of marriage, his crusade against child-motherhood and enforced widowhood arising from early marriage of boys as well as girls—the one re-acts on the other—is again rooted in his knowledge, deep and laboured, of the remote past when the society of the Hindus was like a flower which bloomed from within. One bright thing in the lives of the Hindus which has not always charmed Mr. Sarda is their spirit of *Ahimsa* which invariably makes them only act in self-defence. Writing in *Maharana Kumbha*, Mr. Sarda says of the Hindus : "During the last two thousand years and more, the Hindus have confined their political activities to defending themselves and their possessions when attacked by others. After the rise of those schools of thought of which the doctrine of *Ahimsa* was a cardinal feature and

which produced repercussions on the social organisation of the people dividing them into water-tight compartments, the Hindus as a nation lost thought of national preservation and national well-being and gave themselves up to practices which they thought would secure them individual salvation. With their neglect of *politics*, they not only ceased to grow and to be self-assertive but ceased even to take necessary precautions to preserve their national independence and protect their country and their liberties from foreign invasion. It became their belief that it was inconsistent with the teachings of their religion and the high principles of their moral philosophy to attack their neighbours and crush them, when they could easily do so". (*Maharana Kumbha*, pages 202 and 203).

All religions teach the same : "Love thy neighbour." But the Hindus try to live religion—a rather foolish thing from a materialistic and communistic point of view ! Not that Mr. Sarda is a materialist. He would make our people imbibe the manliness of the West with the godliness of the East. He always differed from Rudyard Kipling who sang : "East is East and West is West and ne'er the twain shall meet." To Mr. Sarda East is East and West is West but for the solution of world problems, East plus West is much the best.

HINDU SUPERIORITY

BY

RAI BAHADUR PANDIT KANAHYALAL, M. A., LL., B.
Ex-Judge, High Court, Allahabad.

DIWAN Bahadur Har Bilas Sarda first became largely known to the literary world by his unique publication, dealing with and known as *Hindu Superiority*. But what is there superior about the Hindus which the other nations do not possess ? Mr. Sarda claims that in arts and sciences, chivalry, valour and high thinking the Hindus excelled other nations. They undoubtedly showed great spiritual progress, high intellectual attainments and a degree of personal valour, generosity, and high-minded toleration, which were not found in many other nations. They were not vindictive. They were fair and generous in war and peace, disliked monetary gain by treachery, fraud or cheating, and they hated none, because they believed that they and the others came from a common stock and got differentiated in worldly stature and position by their individual *Karma* in their previous lives. They loved to fight a righteous war (*Dharma Yudha*), because they wanted or at least expected their enemies to do the same ; and they considered it dishonourable to run away from the field of battle, because they believed that they were fighting for a righteous cause and the challenge thrown to them was a challenge to righteousness and their individual prowess and honour. To them to be killed in war would take them to the highest heaven and they had not much anxiety for their children or family, for they believed that their womenfolk would be faithful and would follow them, and that their progeny would prove deserving.

The Kshatriyas or ruling chiefs, however, loved domination and would not tolerate a rival power in the neighbourhood if they could subdue it, and hence followed the civil wars and the division

of the country into small Principalities or scattered States, unable to unite, except where bound by ties of common blood or relationship or tributary subjection. Therefore, they lacked cohesion or community of action or the initiative to unite the country and the people into an organic whole, and the result was that the scattered States and Principalities fell one after the other in the face of a common enemy. A conjoint offensive was almost unknown. A common defensive required organized and concerted action and a joint effort to avert the common trouble.

Having not much extra-territorial ambition for themselves, they believed that the world outside would have no sinister designs against them and they were unable therefore much to look ahead or to arm themselves against future possibilities or to fortify the natural defences outside their own territory. One can well imagine what would have been the fate of France if she had waited at her frontier before opposing the German forces? Yet this is what the Hindu States in practice did. They believed that they could "act, in the living present, heart within and God overhead," without much worry for the future. Despite successive repulses and defeats at the hands of foreign invaders they were unable to unite and take concerted action or to put combined guards at the outermost gates of the country. The Rajputs only knew how to fight and die, no matter what the consequences might be, until successive repulses taught them that it was suicidal to die and thus to leave the country to the invader, that the right course was to continue the struggle when the opportunity offered. Rana Partap and Shivaji adopted those tactics, for against overwhelming odds no other policy was possible. Did not Demosthenes say? :

He who fights and runs away
Lives to fight another day;
He who fights and is there slain
Never lives to fight again.

The clans, however, continued to fight with each other, and the internal jealousies and fratricidal wars led to the gradual distintegration of their civil power. The division of the people into

different castes for the rigid and exclusive performance of different duties did not provide a common impulse or promote concerted action for the defence of their country or the repulse of an invader. If the Kshatriyas failed, the other castes yielded and showed inability to fight. The burden of the defence on every occasion was thus thrown largely on the Kshatriyas and divided as they were among themselves with no common or wider outlook than the defence of their territory or the territories of their relations or kinsmen, they at times purchased their immunity from the invaders by entering into alliances with them and joining them in the attacks.

The Rajputs were powerful in build, and reputed for their bravery, courage, and endurance. Their military strategy often failed them. They seldom kept any reserves behind, when fighting, to replenish their depleted forces. They were impervious to frontal attacks, but weak in mobility and vulnerable to flank movements and their defeats were often due to those causes. This is Rajput history in a nutshell, if the brighter side, brimming with glorious deeds, is for a time left out of account.

On the spiritual side, the people were taught that individual evolution was necessary for the attainment of the highest bliss or immortality, and the incentive for united worship, or mass religious services was wanting.

Under Buddhistic influences, simple food and pure living and the disregard of all material pleasures were considered the best pass-port to the highest bliss. The object of life was to secure lasting freedom from the sins and sorrows of existence and those teachings have so far permeated the popular mind that the desire for material progress or advancement of the country was subordinated to a concentration of effort on self-effacement or extinction of the individual. The material interests of the country suffered in consequence. The physical degeneration of the people proceeded. The world can not advance, if it is manned by recluses and pensive minds bent on individual evolution or self-extinction.

Shankaracharya, the great apostle of Vedantic thought, who followed, found it necessarily difficult to force a radical change in

the trend of popular thought. He adopted the line of least resistance and succeeded. And the result is that the country is now flooded with millions of *Sadhus*, *Sannyasis* and professed recluses about many of whom it might safely be said that they are given neither to the service of God (*Din*) nor to the service of the world (*Dunīyā*).

The vaunted superiority of the Hindus did not prevent their decline or downfall. In the political arena they lost heavily. In the intellectual plane they are not what they were. In the spiritual sphere, they are but a shadow of their ancient forbears. The knowledge they had attained has remained stationary for centuries. The West has made advances where the East is lagging behind. Material prosperity has given place to poverty and physical degeneration has followed in its wane. Hidebound customs and superstitious practices have acquired domination over principles and precepts.

It is good, however, to be reminded of the palmier days, if for nothing else than to provide food for reflection and to create a craving for better days and desire to rehabilitate ourselves by replenishing our failing energy and power.

The services which Mr. Sarda has rendered by drawing attention to Hindu Superiority cannot, therefore, be over-estimated, no less than the lasting benefit which he has conferred on the rising generation of young men and women by the legislation for the restriction of child marriages with which his name is so intimately and honourably associated.

WHAT IS HUMOUR?

BY

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HUMOUR, as a generally recognizable element found in the language of conversation and of literature, as also suggested by certain appearances and situations in life, is capable of being defined in a variety of ways. Lowell explains humour as the "Perception of the incongruous" and hits upon one of the essentials of the comic, about which all critics are agreed.

What constitutes such an "incongruity" or "disproportion" has been a subject of wide divergence of opinion. There are those who emphasize a certain kind of "mal-adjustment between a man and his surroundings" which is supposed to be accompanied by "a desire to set the ill-adjusted matter right" by provoking laughter.

Others like to think that "Humour" is directed against "some excess or extravagance" in any individual which may be a danger to social peace or social solidarity. It may, in this sense, be a kind of rigorous corrective applied on the offending individual or the institution in the interest of social sanity.

Thus, considered as a legitimate method of criticism of conduct and ideas with the ultimate view to reform, humour becomes an intellectual experience or a state of mind implying a consciousness of personal superiority and an evident feeling of aloofness from our fellow-beings instead of a mere ebullition of animal spirits occasioned by some sort of absurdity. On the basis of this pre-dominantly intellectual view of the nature and function of humour, laughter which accompanies it would appear to be an "act of the brain" and not a mere "relaxation of muscles." A fat old man in baggy trousers hobbling along and slipping on a banana peel would be a fit object

of that kind of humour, for he would have in his physical proportions, his uncouth appearance and in the extremely compromising situation brought about by his loss of balance by the most trifling thing, all the essential elements of the comic. And the definitely savage and unsympathetic laughter enjoyed by all including the little urchins who have the privilege to watch that sight will be derived from a clear recognition of the glaring incongruity between the little banana peel and the slipping of a dignified-looking old man with a powerful frame.

This kind of critical, corrective, and unsympathetic humour is, properly speaking, more appropriate to satirical comedies or to an intellectually backward community, where the main intention is to enforce a strict conformity to the accepted standards of social decorum and thought by threatening the erratic individuals with some sort of satirical laughter and thus subjecting him to a kind of "social ragging," as it were. Such a drastic social regimentation in matters of conduct and thought is, however, completely out of tune with the spirit of a rich and healthy life which is the end of true humour to promote.

In keeping with this need of the existence of a wide variety of thought and character side by side with a well-developed social life in the interest of an unfettered play of human mind, a broader view of humour has been taken by a large group of authors and critics.

Humour, for instance, has been defined by Hadow in his, *Chaucer and his Time*, as the "sympathetic appreciation of the comic." This faculty, he goes on to explain, "enables us to love while we laugh and to love the better for our laughter, and make us see the other person's point of view, to distinguish between crimes and mis-demeanours."[1]

Meredith, in his famous essay on "Comedy", says to the same effect that "derisive laughter is incompatible with true humour."

1. cf. Shakespeare's best humour which is founded on the conception of life as a mis-understanding which must quietly pass without leaving a bitterness behind.

He further sums up the idea neatly by observing that the "true comic laughter is like harmless wine or like fresh air."

Again, Bergson while explaining laughter "as a physical act marked by an utter lack of feeling," is prepared to admit that the comic sense has a clear relation to certain circumstances of social life and to groups of individuals contributing to it in one way or the other. Among the factors that, according to him, are responsible for comic situations, the one that is most important is a sort of "inelasticity" or a "lack of alertness", mental or physical, on the part of an individual in the changing conditions of ordinary life. Such rigidity of mental outlook or behaviour can supply material for laughter if there is a group of persons who are much more attentive and have an opportunity to note what is laughable.

Humour may now be finally defined as a mental disposition induced by an accidental discovery of something grotesque, absurd, rigid or otherwise unusual in the manner, speech and behaviour of a person or in a situation which amuses us. Falstaff, that "huge hill of flesh" who is a coward, every inch of him, when making his amazing admission, "I am as valiant as Hercules, but I was a coward on instinct" after his escapade at Eastcheap expresses true humour by covering up his cowardliness with bravado.[2] E. V. Knox's essay, *How to Live Long*, contains an interesting example of comic incongruity. When referring to his moderation in eating and drinking he says: "The golden rule of my life has been moderation and not excess. I eat and drink all that I require and nothing more. When I have finished eating, I stop. When I want some more, I go on again.....(and) I confine my meals to my waking hours."

ESSENTIAL INGREDIENTS OF "HUMOUR."

I A keen perception of the grotesque or incongruous.[3]

As had been stated already, all that has any appearance of

2. Shakespeare's Henry IV (part I), Act ii, Scene 3.
3. Cf. Hazlitt, "Man is the only animal that laughs and weeps, for he is the only animal that is struck with the difference between what things are and what they ought to be. Also, विकार & विपरीतत्व as the necessary concomitants of the comic accordingto Sanskrit writers.:

being ridiculous strikes us as such on account of something in it that is out of proportion or out of place. This disharmony may take various shapes: A very fat person riding on a little pony, a pompous-looking fellow running after his silk hat, or standing on his head; a tottered beggar having the manners of a well-bred aristocrat; a very ugly man going about fashionably dressed; a distinguished man of considerable social standing and eminence eating voraciously at a public dinner; a mere ignoramus trying to speak with self-assurance in the company of acknowledged scholars, making false starts in the course of the conversation and being snubbed in the end—all these may serve as typical of grotesqueness or absurdity.

But grotesqueness may be present in speech and literature also in several forms. It may be in the association of ideas or images; in the intentional use of rugged and ugly-sounding words; degradation of serious and dignified ideas or the elevation of obviously low and vulger ideas; in quiet irony or boisterous fun; in over-statement or under-statement.[4]

Take the following extract from Jerome K. Jerome: "The stomach is the real happiness. The kitchen is the chief temple wherein we worship.....and the cook is our high priest, a mighty magician. Our God is great and the cook is his high priest."[5] Or again, the description of Uncle Podger's fall from the stool in *Three Men in a Boat*:—

> "Down he would slide on to the piano, a really fine musical effect being produced by the suddenness with which his head and body struck all the notes at the same time."

The famous Urdu poet, Akbar, who excels in producing extremely humorous effects by his unsparing attacks on rabid orthodoxy and conventional ideas may also be quoted here for

4. See Kabir's verses (1) सन्तो राह दोउ नहिं पाई (2) अरे इन दोउन राह न पाई
5. "On eating and drinking" in his "*Idle Thoughts of an Idle Fellow.*"

purposes of illustration:—

میرا تکیہ زیادہ مشرقی ہے شیخ صاحب سے -
کہ وہ موٹر میں چڑھتے ہیں یہ موٹر سے بہر نکلتا ہے

اس قدر تھا کھٹملوں کا چارپائی میں ہجوم -
وصل کا دل سے میرے ارمان رخصت ہوگیا

Another poet Dāgh (داغ) revels in the similar kind of humour mixed with irony when he remarks on the futility of the traditional conception of life in paradise which is supposed to be so blissful:—

جسمیں لاکھوں برس کی حوریں ہوں -
ایسی جنت کا کیا کرے کوئی -

Here at one stroke the whole picture of paradise is grossly degraded.

2. Existence of different levels of social refinement and mental alertness.

It has been pointed out before, in connection with Bergson's idea of the basis of the comic sense, that if there were a uniform degree of mental acuteness and capacity for adaptation to the changing conditions of life in all individuals there would be nothing to laugh at, and in such a state of things humour would wither away. So a certain amount of intellectual obtuseness and rusticity are absolutely essential to the existence of the comic stuff. Just for the same reason, all possible angularities of character and temperament must exist in our companions in the society around us, if we want to reap a rich harvest of humour and to have a hearty laugh occasionally, for it is in the bewildering variety of character and modes of living and not in a drab uniformity that the comic spirit flourishes best.[6]

Samuel Butler, the author of *Hudibras*, in his satirical piece, *Caution against Over-reform*, echoes the above idea in these words:—

"Should once the world resolve t'abolish,
All that's ridiculous and foolish,
It would have nothing left to do,
To apply in jest or earnest to;

6. See amusing mannerisms, and eccentricities in Dickens' characters like "Bumble," "Pickwick" and his friends, "Micawber," The Fat Boy Sam Waller.

No business of importance, play,
Or state, to pass the time away."

3. A social sense or a sense of common humanity.

Here again Bergson's opinion that "a deviation from the centre of social interests or activity" exposes an individual to laughter helps us. Humour aims at keeping individuals into line to preserve a social sense in them by a severe castigation of any aberration from the approved modes of thinking and action, for an attitude of self-centred detachment towards others which is visibly fostered by a cold, self-satisfied, intellectual aloofness, would be fatal to the existence of a happy and orderly life.

The most exuberant and exhilarating humour is for this reason, always found to be a happy blend of a quick perception of the incongruous and of broad sympathy with human failings which we share in some degree with the rest of mankind. The laughter too which is raised by such humour is companionable laughter being singularly free from all hint of disdain or a sense of superiority to those at whom we laugh. All English humour is of this pattern and for some of its best example we have to turn to Chaucer, Shakespeare, Sterne, Lamb, and Dickens.[7]

4. A sense of liberation or a holiday sense.

For discovery and appreciation of the humorous, a catholicity of taste, an irrepressible zest in life, a mental resilience or "a certain inner atmosphere, the weather in the soul," as Santayana happily describes it, is essential. So, that man is best qualified and best equipped for enjoying the experience of the comic who feels for the moment free from the rigid inhibitions of conventional morality and decorum to give free play to his instinctive craving for happy laughter.[8] The Saturnalia of the Romans, *Holi* in India, "All Fools

7. See, J. B. Priestley's *English Humour*.
8. Carlyle: "No man who has once wholly or heartily laughed can be altogether irreclamably "bad.
Also Lamb, "He who hath not a dram of folly in his mixture, hath pounds of much worse matter in his composition."

Day" and "Guy Fawkes" day and such other days in England set apart for unrestrained merry-making have been deservedly popular as providing much-needed moral holidays and keeping alive a sense of levity in life where there is so much that is serious and unendurable.[9]

9. Some very funny Hindi proverbs:—
(1) गधे को गुलकंद, गंवार को पापड़ । (2) छछूंदर के सिर में चमेली का तेल ।
(3) टाट का लंगोटा नवाब से यारी ।
Also the nonsense poetry:—
कंपनी बाग में लौंग का पेड़ । उसमें भरे लदालद बेर ॥
Also see an example of Yankee humour which gives a whimsical turn to a familiar object, by defining a cow as "an animal with four legs, one at each corner."

MESSAGE

BY

THE TIKKA RANI SAHIBA OF KAPURTHALA

I have been asked to write a message in appreciation of Diwan Bahadur Har Bilas Sarda, and I willingly send these few lines as a token of my admiration and esteem for a man who has done so much for our country, and particularly for the women.

It has always been my great desire to see my country-women advance, and those who have the opportunity of a good education, should help and do all in their power for the welfare of the women and children of India, so that they can be independent, and not depend on marriage as the only alternative.

I wish Diwan Bahadur Har Bilas Sarda many happy returns of the day and a long life, to continue his noble work, and I hope that success will crown his great enterprise.

THE BEGINNINGS OF WESTERN EDUCATION IN MADRAS

BY

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OF the agencies for the transmission of Western education, the earliest and one of the most important has been missionary effort. Jesuit priests had long been settled in various places on the West Coast and in South India. The efforts of Jesuit scholars like Father Beschi in the early eighteenth century, and Father Nobili in the seventeenth century in the cause of Tamil scholarship have been detailed by the present writer in another place (*vide* "The Educational Review" for December, 1918—The Madura Mission and Tamil Scholarship). Jesuit Missions in South India made a surprisingly large number of converts; but they did not attempt to break down caste and idolatry. They were, according to one writer, converting the heathen by becoming heathen themselves; they practised undisguised idolatry and some time later they were suppressed by order of the Pope. After a time they emerged and are now over-running India mightily as of old. They conduct numerous educational institutions of all grades and standards; but in the seventeenth and eighteenth centuries they were not the purveyors of Western culture to the Indian mind.

Barring the intermittent efforts of the Dutch clergy in a few places on the coast, the first regular Protestant mission to work in South India was that of the Danes; Bartholomew Ziegenbalg and Henry Plutscho, sent by the King of Denmark in 1705 to Tranquebar, started their mission work. They with great sincerity and piety used the two weapons for the propagation of their faith which proved most successful, *viz.*, the translation of the Scriptures and the education of youth. Ziegenbalg spent over three years on the translation into Tamil of the New Testament and a part of the Old. Striving

amidst poverty and neglect against the intolerance of the Hindu priesthood and the immorality of the European community of Tranquebar, these pioneer missionary teachers raised funds, after much trouble, for the erection of a printing press, imported the necessary press and types and contrived to make paper for themselves. Ziegenbalg, worn out with incessant fatigue, died at his post, while yet a young man. Plutscho had to return home shortly afterwards with broken health. Their successor, M. Grundler, equally enthusiastic and zealous, succumbed to disease and soon "put on immortality." Another missionary Schultze, assisted by a colleague, whom the historian quaintly names Kiestenmacher, carried on the translation of the Bible from where Ziegenbalg had left it. Schools and school children began to grow in numbers and the missionaries began to gain influence at the court of Tanjore where they contrived to get some soldiers and officials converted. But in spite of difficulties, there were in 1746, two hundred and eightyone scholars in the Tranquebar Seminary.

The educational activity of English missions now demands our attention. Fort St. George was indeed founded in 1639; but nearly sixty years elapsed before the English inhabitants of the settlement erected the first Church. Governor Streynsham Master laid the first stone of St. Mary's Church in Fort St. George for the use of the factors and others in 1680. English chaplains at the Fort, became acquainted with and patronised the Tranquebar missionaries, and succeeded in starting two charity-schools for the boys and girls of the settlement which together contained thirty children (1716), under the name of St. Mary's Charity Schools. As early as 1695, the Company was urged to erect schools at Madras, Bombay and Fort St. David for the education of the native inhabitants. The Society for Promoting Christian knowledge which was started in 1698, having originated free schools for the poor in England, was greatly interested in the starting of such schools in India. The school-house was chosen on a spot outside the Fort in the present Island Ground and took two years in building. The School was not fortunate in its first master. John Mitchel who was first appointed

to the place was within six months of his appointment, prosecuted in the Mayor's Court by the commandant of the garrison, for deluding his daughter by a pretended marriage in which he had acted both as priest and husband. The charge was proved and the culprit was ordered to be deported to England. The trustees of the school struggled on with diminished grants from Government and increasing expenses. In 1746 the school was brought under the special protection of the Company and was commended to the special care of the Governor and Council.

The Rev. Frank Penny, the historian of the Church in Madras, tries to white-wash the indifferent attitude of the Company towards early missionary effort at the education of the youth in their settlements. When the Danish missionaries approached them, the Company's servants needed no order from the Directors to receive them and assist them. The S. P. C. K. pleaded with the Directors in their favour. The Company's Directors were most liberal to the S. P. C. K. in the grant of free passages for its missionaries all through the eighteenth century as well as for goods of all kinds connected with their work. Many of the Company's servants at Madras and at Fort St. David were most kind in their reception and treatment of them. The S. P. C. K. had greatly assisted the Danish Mission in its early endeavours and enabled it to start schools at Madras and at Cuddalore; and M. Grundler, the Danish Missionary, had been permitted to start a Portuguese school in the White Town and a Tamil school in the Black Town at the Presidency. Shortly afterwards, both Ziegenbalg and Grundler, the first missionaries of the Royal Danish Mission, passed away. One of their successors, Schmitze, was taken into the service of the S. P. C. K. and began his educational work as an agent of the Society in 1728. He and other Danish missionaries used the English Prayer-Book or translations of it and they taught the English catechism in their schools. The school at Cuddalore was worked by good Missionaries like Sartorius, Kiernander and Breithaupt. Swartz was sent to Trichinopoly in 1762, settled at Tanjore in 1778

and died there twenty years later.

Thus, with the activity of the S. P. C. K. and the Danish missionaries, the educational activities of the Presidency and the outlying settlements were closely connected. In the seventeenth century, we find the Directors taking the initiative in educational work, but with the arrival of the missionaries in the beginning of the eighteenth century, we find a change gradually setting in. "They shifted their educational duties to the shoulders of the new-comers, though, of course they did not stand aloof altogether. During the first three-quarters of the eighteenth century, they gave assistance to schools of various kinds in various ways. They ordered, for instance, their servants at Fort St. David to act in the schools as accountants and occasionally repaired the school buildings. They did not, however, want to have a hand in the actual educational work, so that up to 1787, all that was done outside Fort St. George was done by the missionaries either in their capacity as such or as garrison or station chaplains."

All these missionary teachers were themselves graduates of Universities. The great majority of the Germans and Danes were trained at the University of Halle. They were all of them sincere and enthusiastic educationists; and none of them worked or tried to work without schools. Swartz's Vestry School at Trichinopoly and the English Charity School, that he founded later at Tanjore, both did excellent work. The S. P. C. K. had about 1773 two English schools for Eurasians of both sexes, as already told, one at Vepery (Madras) and the other at Cuddalore. It was only the St. Mary's Charity School in the Fort that continued to be managed by the Company. The Roman Catholics of Madras who had been in temporary disgrace about the time of the French occupation of Madras (1746-49) and later, had contrived to establish a Roman Catholic School under the management of Capuchin Missionaries for the education of Europeans along with boys from other communities. This school was liberally endowed from private funds and was also taken under the protection of the Company.

In 1787, Lady Campbell, wife of the Governor of Fort St. George,

started a Female Orphan Asylum, after collecting considerable funds; and within a few years as many as one hundred and fifty girls were schooled in it. The Company agreed to pay a monthly subscription of Rupees five for each of the children. Steps were also taken for the establishment of a Male Asylum, to educate and maintain orphan boys, mostly sons of soldiers in the service of the Company. Government made a similar grant of Rupees five a pupil to this institution also. The School within a short time after its foundation was placed largely through the exertions of its Secretary and Director, Dr. Bell, who was the Presidency Chaplain, on a sound financial footing and the number of boys in it had increased to one hundred and fifty in 1790 and to two hundred in 1791.

The method of education followed by Dr. Bell in this school was a novel one and soon came to be well-known in England as the Bell System; it was described by him in a book entitled *An Experiment in Education*. The system is also called the Madras System and the Pupil-Teacher System. Dr. Bell had closely observed the method of teaching obtaining in the indigenous pial-schools of the land and based his ideas upon this. It consists in the older or more advanced students teaching the younger; thus in each class of boys there will be an equal number of smaller pupils and a little more grown-up elder pupils who act as teachers. The pupils when promoted to the next class themselves become the teachers of the new-comers to the lower class. "Every boy is either a master or a scholar or generally both. He teaches one boy, while another teaches him." By this arrangement, the master could do without assistants, and the system is no doubt excellent so far as primary education is concerned.

Dr. Bell, after his retirement, devoted the remaining years of his life to the task of introducing the Madras System of Education into Great Britain and enlisted on its behalf the support of many eminent clergymen and educationists. Bell's successor at Madras, James Cordiner, was full of admiration for this system. He thus describes the system in his *Voyage to India*: "From the

perpetual agency of the system no idlers can exist. On entering the school, you can discover no individual unemployed, nobody looking vacantly round him; the whole is a picture of the most animated industry and resembles the various machinery of a cloth or a thread manufactory completely executing their different offices and all set in motion by one active engine. The system creates general activity and attention; it gives, as it were, to the master, the hundred eyes of Argus and the wings of Mercury." Cordiner describes the actual working of the Male Orphan Asylum under this system; the boys being paired off into tutors and pupils; and every class having a teacher and an assistant who continually inspected the tutors and pupils, kept them busy, and heard them say their lessons as soon as prepared which was generally once every half hour. The lessons were short, easy and frequent and every lesson was learned perfectly. A register was kept of offences which were tried weekly by a jury of their peers. The boys were admitted at the early age of four, and when they were fourteen, were apprenticed to artificers, surveyors, clerks and sailors and otherwise employed.

We may also note in this connection the educational methods of the eminent Swartz who believed that English should be the medium of instruction. Mr. Sullivan, Resident at Tanjore, was also of the same opinion and as early as 1785 advocated the establishment of English schools for all classes. Both drew up a scheme and submitted it to Governor Macartney and the Nawab of the Carnatic and contrived to establish three schools at Tanjore, Ramnad and Sivaganga, the ruling princes of the three places promising regular annual grants. The schools at Ramnad and Sivaganga soon fell into decay; but that at Tanjore was placed under the Danish Missionary Kohloff and continued to flourish. In 1790, Swartz, with the assistance of the Raja of Tanjore, opened another school at Kumbakonam and contrived to endow it along with the Tanjore school with permanent funds. These schools, though under the direct management of missionaries, were not marked by compulsory Bible teaching, nor by any open attempt to instil Christian doctrines into the minds of the pupils.

THE SOCIAL REFORMER IN INDIA

BY

PROF. JAYGOPAL BANERJEE, M. A.,

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DIWAN Bahadur Har Bilas Sarda's name will go down with those of Raja Rammohan Roy, Ishwarchandra Vidyasagar, Keshabchandra Sen, Malabari and Ranade, to name only the foremost Indian patriotic souls burning with a keen desire to see their Mother India restored, if possible, to the glory that was once hers in the history of India's modern reform movement yet to be written.

As is natural, the pioneers of social reform, in this country as elsewhere, had to meet with not only stout opposition from the orthodox section of their own people, but even persecution. They were reviled more than honoured as benefactors of the very people whom they proposed to rationally serve by promoting their best interests. This, however, should not disturb us, the more so as the Indian world's present-day attitude towards reformers has considerably changed, as evidenced, for instance, by the memorial volume to be published in honour of Mr. Sarda. The history of the rational movement in human evolution is in a way the history of a bitter controversy, oftener than not of a life and death struggle, between two natural forces operating in the social world—the forces of conservation and those of change and forward march. One must be short-sighted before one will too hastily condemn what is wrongly considered by superficial thinkers to be a phase of obscurantism represented by people who cling to the existing order. All honour, no doubt, to those advanced thinkers and courageous hearts to whom we owe our progressive onward march, in any sphere of human activity. But, therefore, justice need not be denied to their opponents who, perhaps sometimes very blindly, allow themselves to get sincerely panic-stricken at the prospect of root-and-branch

changes in an order which claims to have not only existed for ages, but also brought to earnest men and women, happiness and peace in a world so full of misery and trials. Every school girl knows that "one good custom may corrupt the world." The old has certainly to yield place to the new—not, however, in hot haste nor for the mere satisfaction of *modernity*.

Individualistic self-satisfaction, carried to the extent, sometimes, in *modern* India, of nothing nobler than mere self-indulgence, free and unhampered, has been wrongly made, roughly speaking from the time of the revolutionary movement in France in the last two decades of the eighteenth century, the criterion of social arrangements. The result oftener than not is the subordination (if not elimination) of man's obligations to society as an all-important human value. The relative importance of values is a crucial question. Now, this reversing of values in life does lead to fatal consequences by setting free from salutory restraint, anti-social or disruptive forces that ever lurk in man so far as he is an animal. Unfortunately the *natural* man *qua* natural man is far from the Aristotelian definition of man. Rationality in him is so much at the mercy of his animal instincts and propensities. Unless *social obligations* are adequately emphasized to keep man balanced, the chances of decadence are enhanced. There is such a fundamental principle as that of **साक्षात्मबोध:** or **विश्वात्मबोध:** which again, proceeds directly from the ideal of **लोकत्रय** as the highest end of social man or woman. This ideal is the ethico-social counterpart of the spiritual **ब्रह्मभाव** : So far as the woman's sphere is concerned, two consequences logically follow from this **विश्वात्मबोध** :, *viz.*, 'woman's innate predilection to spontaneous, effortless, often, half-conscious self-sacrifice seldom viewed as such but rather enjoyed by her as the best way of achieving self-fulfilment. Now, here the most radical instinct of self-preservation requiring a struggle for (individual) existence and leading to the survival of the fittest (not necessarily the *morally fittest*) *invariably* gives way to the triumphant and noble instinct of self-immolation for race-preservation and race-continuity as evidenced by the material instinct of self-renunciation for the welfare

of the offspring. The second consequence is the woman's instinctive activity for the well-being of the home as the very centre of all interests in life—her over-lordship in the गृहस्थली (gṛihasthalī). In this matter, the principle of conservation as such is of higher value than even the self-sacrificing zeal of a great social reformer apparently in conflict with the orthodox man's or woman's ego-centric tendency.

Conservation and transformation rule the entire universe—the physical as much as the moral or spiritual. Both are fundamental principles. One does preserve the ancient heavens, though not "Young". The other stands for "impulse" more than "law". Can humanity afford to discard one of the two ? Is that possible in the economy of things ? In our zeal for what, indeed, is so good, we are apt to forget that mere change, Bergson notwithstanding, may not be the last word in the philosophy of life. That philosophy happens to be, at least for young reformers in a hurry, vastly far more complex and comprehensive than is usually dreamt of by even your philosophers. It goes back, in this country, to the hoary Vedas. To some, this very fact is sufficient proof of its decrepit and dilapidated condition and so it stands *ipso facto* self-condemned. To attempt to show its utter worthlessness by analysis or argument is worse than carrying coals to Newcastle. Yet because of the bigotry of conservative orthodoxy even the flogging of this dead horse is not a futile pastime. This is the anti-climax of unenlightened, nay blind and superstitious, hugging to heart of a mere skeleton when life is departed and even flesh and blood have totally decomposed. Conservatism is seldom credited with the good work of conservation which man ever has need of. For, it blunders into over-stepping the legitimate bounds of its very natural and useful function. It retards all progress. It destroys life. It, at least, makes, oftener than not, for deadly stagnation. True. Should it therefore be proposed to be reformed out of existence ? Can it ever ? The asking of such a question may sound to many go-ahead people an intolerable nuisance ? The word *ancient* itself is to such anathema. They have no patience with those who propose to

remind them of a kind of thesis and anti-thesis in man's harmonious development, genetically viewed, represented by the elements of conservatism and progress.

This vital thing—a living, growing, assimilating—rejecting process is a *dynamic* process. Conservatism and reforming zeal (even when necessity makes it iconoclastic) are as it were two closely allied factors, inseparable and organically related, that constitute the very substance of this dynamism. Even coherent, logical thought, less philosophical but more rational, demands complete recognition of the truth that the entity we name progressive social growth involves *ipso facto* as component elements mutually helpful, these two entities of reform (*i. e.*, periodical readjustment dictated by changing circumstances and conditions of life) and conservation (*i. e.*, consolidation of all achievements for the benefit of mankind ever-living and ever-growing). True dynamism means this harmonious wedding, so to say, of impulse and law, one force formative and its allied force normative. Then, and only then social health is secured and developing social life is advanced and given its proper direction. Nothing short of this can ensure genuine social solidarity tempered with social progress, and *vice versa*.

Social customs, usages, traditions, nay, even ideals are outward local and temporal embodiments—apparently accidental—of one ultimate principle and should not be hastily evaluated by a zealous and well-meaning reformer as obstructing accretions to be carted away from the old site of a demolished social structure to be suddenly replaced by a brand new superstructure capable of being imposed from the outside on that old foundation. The ruling idea is the idea—quite a simple one, as all great truths ever must be—of a growth from within. It is not merely a problem of dictation from above to the masses of "Thou shalt" and "Thou shalt not (*i. e.*, of विधिनिषेध), legislative or ethical. Society is a living organism. You cannot manufacture an ideal society in the factory of the noblest of self-effacing, humanity-loving, zealous reformers, reform he may never so much all the days of his consecrated life. Even a life thus dedicated will be futile, if not worse, if zeal carries it off the

solid ground of a truly philosophic view of life as a whole, of life in its totality. I am far from pleading for orthodoxy as an incorrigible obscuarantist. No one realises more intensely and deeply than I do, while adding this bit of reflection, into what a deplorable state of deadly decadence we, Hindus, have permitted ourselves to sink in the course of the last one thousand years or thereabout of our slavery and conseqent stagnation. Still one cannot but think, if think one must, as a responsible, rational and reflective being and even at the risk of being misunderstood try to place the whole truth before the world as such truth dawns upon him.

True, again, that there must be "moments" in man's evolution when nothing short of exaggerated acceleration of motion forward, for which revolution stands, is of any use. The reformer's indomitable heart, active, energising and fearless courage, large vision, his imagination flung far forward beyond the ken of average human beings, cultured mind holding liberal and advanced views, are for us indispensable. This for the simple but thoroughly cogent reason that we have to live. Death is not our destiny though die we must. We have to contribute also to the continuity of life in the race. Will conservatism, so indispensable for even this continuity as a link between now and eternity, serve this *one* need? Never.

Yet one feels that man like Nature must work "Ohne rast ohne hast". Even the greatest benefactor of man, the much misunderstood, misrepresented, often vilified, and sometimes ruthlessly persecuted social reformer has to be philosophically *true* to race-consciousness embodied in ethnic civilisations and cultures. That civilisation and culture shapes for each community or race, tribe and even (the modern thing called) nation its appropriate, distinct, typical social *structure*. The structure, once more, is not a rusted steel frame. It is a living growth from *within*. Apparently a paradoxical statement this of a *structure* being called a growth. None the less this is true. It has not been imposed from without by scheming and shrewd men belonging to a certain class in a big community. We hear to-day of honoured patriots, revered "Àchāryas', highly-enlightened writers speak, for instance, of Brāhmanism, in

the Indo-Aryan social economy as chiefly or even exclusively and alone responsible for all the ills from which modern India terribly suffers. Let that at once go. The formula is glibly repeated by all and sundry, and our revered womenfolk are sometimes the loudest in their cry. They have, to our utter shame, no doubt, suffered so tremendously and subjected wickedly to much unjustice, nay sometimes to brutality, that impatience is more than justifiable in many cases on their part. Their mute, heroic long-suffering must extort from the despotic male admiration and praise. They have a right to be clamorous even though clamorousness—as of the now, happily, defunct suffragist—is a thing one naturally shrinks from associating with the sacred name of his mother, daughter, sister or wife. She is so holy, so pure, so noble, so self-effacing. Not that one wants her to be invertebrate, far less a milk-sop. She has to be equally strong with man, or we both sink beyond salvation. In moments of the severest trial in life where else can we, men (is it *mere* men ?) hopefully and assuredly seek for that aid which is our one support ? Who else but she will inspire us ? The mother, verily, in sober sooth, makes the nation. So she must be adequately strong and fully developed in body, mind and soul. That means unstinted and free opportunities and perfect facilities for rightly using them. When man's social arrangements fail to secure this, the woman must come forward and start her own "movement". Admitted. Yet can it for long be women's movement apart from man's ? Are the two at variance essentially and in the nature of things ? But the fact remains, that a Raja Rammohan, a Vidyasagar, a Malabari and, last but not least, Dewan Bahadur Har Bilas Sarda, had to concentrate their glorious efforts at social amelioration on the *woman's* cause. Yesterday it was *Sati*, widow marriage ; to-day it is what is popularly known as "Sarda Act". Must it tomorrow be divorce, companionate marriage, blessed singleness, fierce competition between the sexes in the heat and dust of daily life, as it is in an age of machinery, speed, feverish excitement, soul-killing unrest, body-killing unemployment, League-of-Nations-defying mailed fist, enormously costly armament-budgets, and a ferocious strife born of communism, fascism, and nearer home, communalism, on the top of racial pride

and prejudice, national self-aggrandisement, inordinate commercial greed, fatal disproportion between equitable distribution and wasteful mass production, deadly struggle fostered sedulously by mushroom leaders between capital and labour, landlord and tenant, the upper classes and the so-called lower ones, touchables and untouchables?

In the present mess of things, specially political and social, we are urgently in need of a hundred Wilsons, Tolstoys, Gandhis, Tagores and Sardas.

When a really giant race, like the Aryas settled in the holy land of the five rivers, later known as Hindus, once standing four square on the highest pedestal of intellectual and spiritual advancement, unfortunately loses its magnificent heritage, be it in the course of many a long century of slow and natural decay and decadence, and becomes the sorry object of the world's sometimes extremely stupid and vile attacks on its civilisation and culture, as mean as unjust and superficial, who that genuinely loves his country and its people with a love that is God's divinest gift, pure and passionate and burning with intense pariotic fervour, will forget to honour such names as they should be honoured and earnestly and sincerely try to follow in their foot-steps, till this ancient land is once more restored to her pristine glory and India may repay her conquerors by offering them the one thing the world lacks to-day, that peace, that beatitude, that which passeth all understanding and which is the highest end of a truly godly life? To Mr. Sarda we owe a valuable book like *The Hindu Superiority* as much as the *Dayanand Commemoration Volume*, his *Prithvirāja Vijaya* and his great national gift of the "Child Marriage Restraint Act." Really great in his reverence for the social system of the Hindus he is no advocate of its revival. "Back to the past is not my cry" says he. He is keenly alive to the necessity of constant re-adjustments as circumstances require and ascribes political subjection of his people to social disintegration. He recognises the presence of a divine essence in every man, woman and child and as such is a practical Vedantist belonging to the Arya Samaj. We will do all to imprint on our minds his soul-stirring

words addressed to the members of the Indian Legislative Assembly.

"I beg you gentlemen to brush aside all objections, sacerdotal or profane, ancient or modern, based on tradition or custom *which stint our growth* or stand in the way of our achieving our goal. Stick not to the worn-out dead ideas, but live in the present, the living present, and fix your eyes steadfastly on the future,—the glorious future of our country."

Wise, soul-inspiring words these, uttered by one possessing wisdom, one full of true patriotism and love for his people. In honouring such a soul we honour ourselves and show our sense of self-respect. After having done all that he has achieved for his country and for the Indians, he has a right to exhort us in the words of great prophet-teacher—" Go thou forth (into the world) and do likewise".

AN UNIDENTIFIED KING OF MĀLWĀ

BY

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IN the course of my tour of inspection of the antiquarian remains in the Indore State, I visited in the first week of April 1930, the large township on Ūn (Segaon Parganah, Nimad district), about which the late Prof. R. D. Banerji, M. A., the renowned archaeologist, has observed that "with the exception of Khajurāho in Central India, there is no other place in northern India where so many ancient temples are still intact"[1]. During my three days' inspection of the Brahmanical and Jain monuments at Ūn, which belong to the eleventh or the twelfth century[2], I came across a Śiva temple called Ballāleśvara[3], apparently named after one king Ballāla, who, according to a legend, built these temples[4]. It is noticeable that some monuments are named after their builders;

[1]Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March 1919, p. 62.

[2]The date of the monuments at Un can be roughly determined from inscriptions dated 1125 A. D. to 1275 A. D., discovered so far at Un (Vide, *The Indore State Gazetteer*, revised edition, 1931, Vol. II (Archaeology), p. 69,72 and 83.

[3]For an account of this temple, see *Ibid.*, p. 70 and 72.

[4]According to a legend which is current, king Ballala of Un once swallowed a young female snake through inadvertance and suffered untold misery as it grew in size. Having lost all hope of recovery the king left for Benares to drown himself in the holy Ganges. In the course of the king's journey the queen, who accompanied him, one night overheard the conversation between the female snake in the king's stomach and a male one outside, who told the female that she would die only if the king knew that his troubles could be cured on administering slaked lime. The female retorted that his life would also be cut short if the king poured hot oil into his hole ; thereby he (*i. e.*, the king) would acquire the immense treasures guarded by him (*i. e.*, the snake). Next morning the queen informed her lord of what she had overheard. The king was cured on taking some lime. Thereafter he sought the hole, killed the snake with hot oil and seized the treasure with which he vowed to build 100 temples, 100 tanks and 100 wells, but only ninety-nine of each were completed by him, the deficiency giving the name of Ūn. (*i. e.*, deficient) to the place (*Indore State Gazetteer*, revised edition, Vol. I., p. 667. *Dhar State Gazetteer*, p. 163) It is noteworthy that imagination has played a considerable part in this legend, but it may be inferred therefrom, in the manner of the *sarpasatra* of Janamejaya, that Ballala might have killed certain Nagavamśī Kshatriyas and acquired from them huge treasure which he utilized in construction of temples and in other works of public utility.

it is, therefore, not inconceivable that a certain king named Ballāla might have associated his name with one of the numerous temples constructed by his orders. Since my visit to Ûn I have taken interest in collecting evidence relating to king Ballāla, who, to believe the legendary account after eliminating the margin of hyperbole, must have been a great builder of religious edifices. Here I propose to discuss in brief some historical facts about Ballāla and thus welcome the occasion of associating myself in the honour which is being done to Diwan Bahadur Har Bilas Sarda who has ever been a great lover of Indian historical research.

In the Tejaḥpāla temple (Lūṇavasahī, Delvāḍā village, Mount Ābū) inscription (1287 V. S.) of the reign of Chaulukya Bhīmadeva II of Gujarāt, Gurjareśvara-purohita Someśvara, the praśastikāra, has recorded that Yaśodhavala (the Paramāra king of Ābū and Chandrāvatī "quickly killed Ballāla, the lord of Mālava (Mālavapati), when he had learnt that he had become hostile to the Chaulukya king Kumārapāla[1]." As the inscription was composed only fifty-seven years after Kumārapāla's death, there is no likelihood of mis-statement on the part of Someśvara. Moreover, the same poet mentions in his *Kīrtikaumudī*, that Kumārapāla "seized in battle, out of passion, the heads of kings Ballāla and Mallikārjuna like the breasts of the goddess of victory[2]." Mallikārjuna is the king of Koṅkaṇa while Ballāla is none else than the 'Mālavapati' of the Lūṇavasahī inscription. Mr. Abaji Vishnu Kathavate[3], the editor of the *Kīrtikaumudī*, and Dr. Bhagwanlal Indraji[4] have also identified this Ballāla with the above mentioned 'Mālavapati'.

In the eighth verse of the first plate of a copper-plate grant of the Ābū Paramāras, discovered five years ago at Roherā (Sirohi State, Rajputana) by MM. Rai Bahadur Gaurishankar H. Ojha, it is stated that "from Rāmadeva (Paramāra king of Ābū) was born Yaśodhavala who crushed in battle Ballāla, the king of Mālava

[1] Verse 35. *Epigraphia Indica*, Vol. VIII, p. 211 and 216.
[2] Canto II., V. 48 (Kathavate's edition, Bombay, 1883), p. 13.
[3] Introduction, p. xii.
[4] *Gazetteer of the Bombay Presidency*, Vol. I, p. 185.

(Mālavabhūpāla[1])". Next, the Vaḍnagar praśasti, dated V. S. 1208 (1151 A. D.), of the reign of Chaulukya Kumārapāla, while extolling his two well-known victories over Arṇorāja, the king of the north (*i. e.*, of Śākambharī, v. 17) and the ruler of Mālava, the king of the east, informs us that "this scion of the race of Chaulukya kings (*i. e.*, Kumārapāla) shot one flight of arrows into the head of the supreme king of men, Arṇorāja, and made (the goddess) Chaṇḍī, who was seated on his arm, drunk by satisfying her with gushing blood, and he charmed her when she was desirous of taking a toy-lotus with the lotus-head of the Mālava lord (Mālaveśvara) that was suspended at his gate[2]." This Mālaveśvara is, doubtless, the same as the Mālavapati and the Mālavabhūpāla, *viz.* Ballāla, of the Lūṇavasahī inscription and the new Paramāra copper-plate respectively. Again, we have the authority of the Bhadrakālī temple inscription, dated Valabhī Saṁvat 850 (1169 A. D.) at Prabhāsa Pāṭaṇ (Junagarh State, Kathiawar), in which Kumārapāla is described as "a lion to jump on the head of elephants—Ballāla, king of Dhārā (Dhārādhipa) and the illustrious ruler of Jāṅgala (*i. e.*, Arṇorāja of Śākambharī)."[3] It may also be noted that in the Udayapur (Gwalior State) fragmentary stone-inscription of the reign of Kumārapāla, he is referred to as the vanquisher of the lords of Śākambharī and Avantī[4] (Avantināth, which contains a reference to Ballāla). We have also the evidence of Bālachandrasūri, who, in his *Vasantavilāsa* (end of the thirteenth and beginning of the fourteenth century of the Vikrama era) records Kumārapāla's victory over the kings of Jāṅgala and Koṅkaṇa as also over Ballāla whose head was tossed like a ball with his (*i. e.*, Kumārapāla's) sword[5].

[1]रामदेवतनोर्जातः श्रीयशोधवलो नृपः ।
येन मालवभूपालो बल्लालो दलितो रणे ॥

Annual Report of the Working of the Rajputana Museum, Ajmer, for the year ending 31st March 1932, p. 3.

[2]Verse 15. *Epigraphia Indica*, Vol. I, p. 298 and 302.

[3]Verse 10. *Weiner zeitschrift*, Vo. III, p. 7. *Bhavanagar Inscriptions*, p. 187.

[4]*Indian Antiquary*, Vol. III. p, 343. Dr. F. Kielhorn holds this view, while Dr. H. C. Ray takes Avantināth to be the title of Kumārapāla (*Dynastic History of Northern India*, Vol. II, p. 982, note 3.)

[5]Canto III, V. 29 (Gaekwad's Oriental Series, No. VII, 1917).

From the above mentioned references it is no doubt established that in Mālava a certain king named Ballāla was contemporary of Chaulukya Kumārapāla of Gujaràt. But further historical evidence is necessary to elucidate this point. The famous Chaulukya king Siddharāja Jayasiṁha (1094-1143 A. D.) of Gujarāt waged war with Mālwā Paramāras for twelve years and annexed Mālava, defeating first Paramāra Naravarman and after his death, Yaśovarman. Jayasiṁha was succeeded by the illustrious Kumārapāla whose fame is proclaimed by numerous literary and epigraphic records. After Yaśovarman's death the Paramāra sovereignty in Mālwā was in abeyance and from 1143 to 1179 the country was a dependency of Gujarāt. It appears that in the period of interregnum following the death of Yaśovarman some enterprising person named Ballāla, probably a scion of the Mālava Paramāras, might have made a vigorous attempt to revive the Paramāra power and assumed the title of 'Mālavapati' by gradually acquiring a substantial portion of territory in Mālwā. Ballāla was indeed one of the associates of the opponents of Kumārapāla[1], when the latter ascended the throne of Gujarāt. In the sixteenth canto of his *Dvyāśrayamahākāvya* Hemachandrāchārya, "the most eminent Jain (Svetāmbara) monk and polymath of mediaeval Gujarāt, an undying name in the history of Jainism"[2] and the *guru* of Kumārapāla, tells us that Ānna (Chauhān king Arṇorāja of Sapādalaksha and Śākambharī) suddenly became hostile to Kumārapāla (after the death of Jayasiṁha, as pointed out by Abhayatilakagaṇi in his commentary) and that Ballāla, the king of the eastern kingdom of Avantī, formed an alliance with him (Ánna) in opposing Kumārapāla[3]. But the scheme failed and Ānna suffered reverses. In the nineteenth canto we are told that news was brought to Kumārapāla that Vijaya

[1] *Dhar State Gazetteer*, p. 162.

[2] For Hemachandrāchārya see Prof Dr. Buhler's *Life of Hemachandra* (in German), translated in English by Prof. Dr. Manilal Patel (published in Singhi Jaina Series, No. 11, 1936).

[3] VV. 7-8. Bombay Sanskrit and Prakrit Series, No. LXXVI, 1931 , pp. 266-67.

and Kṛishṇa, the two *sāmantas* whom the Chaulukya king had sent to oppose Ballāla, were won over by the king of Avantī[1]. Then follows the description of a pitched battle in which the Mālava forces were routed and cut to pieces, and an attack was made on Ballāla, who was, according to Hemachandra, "ever lustrous like the sun, who appeared like incessantly burning fire and whose prowess was unimaginable and indescribable"[2]. Thereafter the commander of the Gujarāt troops coming face to face with Ballāla, delivered a very stirring harangue to his soldiers, and subsequently Ballāla, the best among the people of Avantī (Avantipuṅgavah) was brought down from his elephant by five chiefs in presence of the high born Brāhman commander of Kumārapāla[3]. We are told that while the latter was prohibiting the soldiers from striking at Ballāla, he was killed by certain wicked Brāhmans[4] (kubrahmabhiḥ). The description of Ballāla by the pen of Hemachandra goes to prove that Mālavapati Ballāla must have been a powerful king of his times. It is worthy of note that Hemachandra has omitted the name of Paramāra Yaśodhavala of Chandrāvatī, who, as recorded in the Lūṇavasahī inscription, killed Ballāla on hearing that the latter had been hostile to Kumārapāla and who was, doubtless, a feudatory of the Chaulukya king.

The discussion on the identity of Ballāla, the Mālava king, would be incomplete without examining the view of Mr. D. C. Ganguly who believes that "Jayavarman, the son of Yaśovarman... was overthrown by Ballāla, apparently a scion of the Hoysala family of Dvārasamudra and leader of the Chaulukya army of Karṇāṭa and that this Ballāla met his death at the hand of the Chaulukya Kumārapāla of Gujarāt, who thereafter brought the whole of Mālwā under his suzerainty"[5]. In this connection we are to note that Mr. Ganguly has not supported his view by any argument or authority. Secondly, if Ballāla who acquired the

[1] V. 98. Ibid., p. 540.
[2] V. 118. Ibid., p. 549.
[3] V. 125. Ibid., p. 552.
[4] V. 126. Ibid. 553.
[5] *Indian Antiquary*, Vol. LXI, p. 192.

kingship of Mālwā and was killed by Kumārapāla, belonged to the Hoysala dynasty, we must not forget that among the Hoysalas of Dvārasamudra there were three rulers of this name, of whom Ballāla II (or Vīra Ballāla) was the most renowned and victorious monarch. If any of these Balāllas could conquer all country north of Dvārasamudra and annex Mālwā, he must have been Vīra Ballāla, as the other two were not worthy of eminence. Vīra Ballāla reigned from 1173 to 1211 A. D.[1], while Kumārapāla's reign covers the period 1144-1173[2] A. D. From this it is clear that the commencement of Vīra Ballāla's reign synchronizes with the year of Kumārapāla's death. It is, therefore, impossible to imagine that he was killed by Kumārapāla, as believed by Mr. Ganguly. Thus Mr. Ganguly's identification of Mālavapati Ballāla with that of Hoysala Ballāla of Dvārasamudra is untenable. On the authority of the Prabhās Pāṭaṇ inscription, mentioned above, Prof. Luders has rightly suggested[3] that Ballāla must have died before 1169 A. D., the date of the epigraph, or, to be more correct, 1151 A. D., the year of the Vaḍnagar praśasti. Kumārapāla ascended the throne in 1144 A. D., hence Ballāla must have met his end some time between 1144 and 1151. The period of Ballāla's ascendancy is almost the same as the age of the monuments at Ûn. It would, therefore, not be improbable to regard Mālaveśvara Ballāla as identical with the royal builder whose name is associated in legend with the numerous temples at Ûn.

The name of Ballāla is not found in the genealogical lists in the published records of the Paramāras, but from this alone it cannot be inferred that he did not belong to this dynasty, a conclusion arrived at by Prof. Luders, who is of opinion that the troubled state of the Mālava kingdom after Yaśovarman's death was apt to rouse the ambitions of a conqueror or a usurper[4]. One may have a partial agreement with the learned professor on this point, but cannot be certain in regarding Ballāla as a usurper of an unknown lineage. Contrary to this, one may also be correct in

[1] *Gazetteer of the Bombay Presidency*, Vol. I, Part II, p. 502-6.
[2] *Dynastic History of Northern India*, Vol. II, p. 1047.
[3] *Epigraphia Indica*, Vol. VIII, p. 202. [4] Ibid, p. 202.

holding the view that Mālavapati Ballāla might have been a scion of the Paramāras—not in the direct line—who, taking advantage of Kumārapāla's difficulties in the early years of his reign, might have been successful in wresting from the Chaulukyas a substantial portion of the Mālava territory and assumed thereafter the title of Mālavapati. Such instances are not without parallel in history. For instance, Alauddin Khilji seized Chitor from Rāval Ratna Simha and conferred its governorship on his eldest son Khizir Khan and then granted it to Chauhan Māladeva. No one in the Rāval branch could regain the sovereignty of Chitor, but in the junior (Rāṇā) line, Rāṇā Hammīra of Sīsodā had the credit of recapturing Chitor and thereby re-establishing there the Guhila rule. In the same manner Ballāla may be credited with the restoration of the Paramāra power in Mālwā.

Three years ago, while describing the monuments at Ûn, I discussed very briefly the question of their builder[1]. In the long appendix C[2] on the history of the Paramāras of Dhār and Mālwā by C. E. Luard and Pandit K. K. Lele, appended to the *Dhār State Gazetteer*, the question of Ballāla has been briefly noticed, but not with success; the authors have rather suggested the erroneous identification of Ballāla with Ballāla Paṇḍit, the author of the *Bhojaprabandha*,[3] which is unacceptable. In his *Dynastic History of Northern India*, Vol. II. (published in 1936), Dr. H. C. Ray has taken pains to throw light on Ballāla, but he has not written a single word in examination of Mr. Ganguly's view, although noticed by him[4]. Not arriving at any conclusion the author simply remarks: "it is however difficult to identify the Mālava king Ballāla."[5] In the present state of our knowledge it is but meet to conclude about Ballāla in the words of Prof. Luders, that "the question who he was and how he came to acquire the kingdom of Mālava cannot be answered at present"[6].

[1] *Vani*, Special Nimad Number, Part II, pp. 1-10.
[2] pp. 129-181. [3] *Dhar State Gazetteer*, p. 163.
[4] P. 990, note 2. [5] Ibid., p. 990.
[6] *Epigraphia Indica*, Vol. VIII, p. 202.

HAR BILAS SARDA: HIS HISTORICAL WORKS AND THEIR VALUE

BY

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IT is indeed a matter of pleasure to be called upon to join in the performance of the happy task of appreciating the work and services of a great patriot-scholar.

But it is not an easy task, as it is always a delicately difficult matter to form a correct and accurate estimate of a great man and more so when it is to be made without the advantages of intimately close personal contacts. During my brief visit to Ajmer in the last week of September 1935, I had the pleasure of having the *darshan* of Diwan Bahadur Harbilas Sarda, whom I already knew from reputation as a social reformer and a writer on historical themes. And again in August, 1936, when I had the honour to see him seated in the front line of the audience whom I addressed in the local Government College, for the study of local history when Principal Seshadri, occupied the chair. By that time I had read his works and publicly appreciated his services in publishing his historical researches in Rajputana. I wish I could establish closer touch with him and know the man—scholar, reformer, historian, antiquary, archaeolgist and patriot. In the circumstances, I have to discover the *man* and his worth from his writings and publications which, fortunately, have been made available in the form of published books.

These books numbering about half a dozen are the receptacles in which his ideas, sentiments, desires, aspirations and hopes are stored. They are a picture gallery in which one can see the man in his various phases. In short, they are a complete ideograph of the *Man*, as he lives in his mind. In his mental world he

shows extra-ordinary activity and the range of his ideas is as extensive in space and time as the life story of the Aryan Race itself. It appears that behind these ideas, lives the *Man*, a patriot to the core. His sub-conscious mind appears to regulate all his mental activities towards a definite end. He believes that his country was once great and as the first teacher of the world on the path of cultural advancement it had its day and then fell a victim to degradation and decay. He believes that it has still a great destiny and has as yet to play its role as a teacher of the world on the path to peaceful advancement, and as such is destined to rise once more to its pristine glory. He unconsciously seems to act as an agent of the *Divine Will* to help the task of rejuvenation of his nation.

Thus his books are a picture of his own, self-painted by his own hands and one need not go to any other source to enable oneself to form an estimate of him. His autographs are the pictures of his mind, the mind that is patriotic first and everything afterwards. He writes his themes to re-discover the glorious past and publishes them to make it known to his countrymen, so that by knowing it the best in them may be aroused and in this way they may be able to realise their true destiny and mission in the forward march of time. Through his own books one can easily know the mind of the *Man* and by knowing his mind one can know the true self ; whom on birth the fond parents called Har Bilas (the seeker of the true self). He appears to have been very much influenced in his love of books by the example of his father who was in charge of a decent local library at Ajmer. Those who read his books discover him to be a voracious reader who reads to discover and use ideas to a purpose—fervent desire to uplift his people to the position of greatness and ancient glory, which he believes is its destiny.

It is not possible to estimate his worth nor his various aspects of activities. I shall, therefore, confine myself in estimating his position amongst the Indian historians only. He has written

very interesting and instructive biographies of the makers of Rajputana—history and traditions—and has thereby done very great service to the cause of Indian history and particularly the history of Rajputana. The life-stories of Emperor Visal Deva, Rana Hammir, Kumarpal, Arnoraj, Rana Sanga, Rana Pratap and Rana Kumbha are full of interesting and instructive historical principles and episodes and contain much which is original and valuable. Writing about Visal Deva, he says :—"Visal Deva's reign is a 'land-mark not only in the history of the Chauhans but also in that of India. He was the first Chauhan Emperor of India. He reduced to submission various kings of India, including the principalities of Jalor, Pali and Nadol and compelled them to look to Ajmer rather than to Anhilwara-Patan for protection and safety. He conquered Delhi and made the Raja of Delhi, feudatory of Ajmer and *drove the Mussalmans out of Hindustan* and became the emperor of India". I frankly confess that all this is new information. We ordinarily believed that Prithvi Raj was the greatest of the Chauhans who stemmed the advancing tide of Islam to Ajmer. He has brought out much which is new to the students of Indian History. The student of Indian history, and especially that interesting branch of it, the history of Rajputana, can confidently look up to his works, not only for a deep appreciation of all that is good and great in his country's history but also for a complete and careful statement of facts based on recent research ; and, as already observed, behind all these works is visible the patriot, but a patriot who does not permit his love of his country to over-power the duties of a true historian.

He has not failed to take keen interest in historic forts and places of interest in Rajputana inasmuch as much of the history of Rajputana is associated with them as places where immortal deeds of chivalry and heroism were performed. He has given useful information about the famous hill-forts of Chitor, Kumbhalgarh, Ranthambhor, Garh Beetli (Taragarh of Ajmer) and Achalgarh. These are of course known places in the history of Rajputana, but there is much new and useful information about them. His account

of the fort of Athoon, one of the chief strong-holds of Merwara which has played an important part in that hilly district was unknown to the students of history before. He writes :—"Of the strong-holds built by the Mers, Athoon, was one of the most important...no authentic historical records are available to show when this part of Athoon was first built. Tradition says that Dooda Khan built it 600 years ago" and thus goes on bringing the history of this part upto date. Thus he has filled up many a gap in the history of Rajputana and supplied material for the solution of many geographical and historical problems of importance.

Diwan Bahadur Har Bilas Sarda has not failed in his duty towards the city (Ajmer) and the province (Ajmer-Merwara) of his birth and supplied much useful information about them.

I have always believed in *History and Geography beginning at home*, and I find Diwan Bahadur proceeding on the same lines. After discovery and supplying much useful historical and geographical information about his own city and province, he writes the biographies of late Swami Dayanand Saraswati, the founder of great Arya Samaj movement; Aśoka, the first historical emperor of India; Chhatrapati Śivaji; Dr. Rabindranath Tagore; and Hazrat Imam Hussain, and observes: "Heroism exalts life. The world would have been a very poor place to live in, if the heroes who have flourished in all countries and in all ages had not made human society rich with their deeds. Their lives, their acts are a perennial source of inspiration to mankind and man and woman derive strength and supprot in their lives by reading the lives of heroes and by listening to a recital of the heroic deeds of past generations". Here one sees him transcending the limits of local history and geography and going far away into the birth-place of Islam and holding out to his Shia countrymen the ennobling example of one of the foremost heroes produced by the teachings of Islam.

He is not content with all this, but goes further and writes an analytical and critical article on *Prithvi Raj Vijaya*, a celebrated

epic poem, in praise of the glowing deeds and glories of the last Chauhan emperor, Prithvi Raj. This indeed is a labour of love and proof of true scholarship. His zeal for acquiring historical knowledge seems to be insatiable and one finds him writing on themes like Jāngala-deśa and its capital, Ahichchhatrapur, Sapādalaksha and after a great deal of research and thought comes to the conclusion that Jāngala deśa is the ancient name of Sapādlaksha territory and Ahichchhatrapura was the name of its capital which was no other town than the modern Nagor in Marwar (Jodhpur) which is a place of great antiquity.

While performing his duties as a Teacher, Judge, Reformer, Legislator and Minister, Diwan Bahadur Har Bilas Sarda, seems to have well and usefully employed his leisure hours in historical and geographical research and has successfully advanced the cause of his country, and done a great service in bringing to light important facts illucidating the history of Rajputana. His printed works and speeches contain a mine of information and Diwan Bahadur is a living historical encyclopaedia of Rajputana and has aptly fulfiled the truth of the popular Indian saying :—

जननी जनै तो एसो जन कै दाता कै सूर.

In the service of his motherland he has been unsparingly generous and has sacrificed his leisure and money to advance the cause of his country, not by sermons, not by logic and arguments, but by the force of facts and the voice of history. As such, I myself possessing a hobby in history and geography, will give him a place of honour in the first rank of Indian historians and while wishing him many a "Happy Return" on this his seventieth birthday, pray for his long useful life.

Diwan Bahadur, may he live long, has well earned the distinction of having faithfully and devotedly served the cause of his country and can rightfully and justly exclaim his feelings

"My task is smoothly done
I can fly or can run".

LEAVES FROM THE DIARY OF A DISTRICT OFFICER

BY

DIWAN BAHADUR SIR T. VIJIARAGHAVACHARYA, M. A., K. B. E.

I have played many parts in my time. I have been in charge of the assessment and collection of the revenue on land, I have tried cases as a Magistrate, I have administered estates of deceased proprietors, who left minor sons to succeed them, I have done duty as the taxing officer and some-time the head of a large city corporation ; I have run plague and cholera camps, I have acted as Director of resurvey operations, I have served in the Secretariat, I have been Diwan of an Indian State, organised exhibitions both in India and in England, woven rugs during the war for Indian soldiers, sat as a back bencher in the Legislative Assembly, examined as a member of the Public Service Commission candidates for all-India services, and directed agricultural research. And for a man who is a vegetarian and does not eat fish, I have been Director of Fisheries in the only Province where the economic importance of fisheries has been recognized. For years I have been Chairman of countless Boards and Committees. In an official life of thirty-eight years I never had a single dull day. If I could live my life over again, and were given the choice of any one of the varied offices I have held, I should unhesitatingly plump for that of a District Officer. I served in that capacity for a period of fourteen years. It was not a day too long.

In all the offices I have held I touched life at many points. But in the Districts it was life itself. A district officer came in intimate contact with life as is lived in the villages in a way in which no other servant of Government did. Luckily in my time motor cars were unknown, dak-bungalows were few and far between, and I had the good fortune not to be moved about frequently from district to district, half my life as a district officer being spent

in one district many parts of which were then untouched by the railway. More than six months in the year were spent under canvas, the camping places were arranged in such a manner that every part of my charge was visited ; and with horses as the means of personal transportation, and bullock-carts as the medium for conveyance of baggage, there were neither the present-day facilities nor the temptation to rush about from place to place and come back to the comforts of headquarters. One stayed in a place for a number of days before camp was shifted. It was joy to arrive in camp in the evening, sleep the night in the cool and silence of tents pitched in an airy spot in a mango or tamarind or margosa grove, ride in the morning before the sun asserted himself and reconnoitre the country for some miles around, and after the day's office work was done, to sit down amongst the assembled villagers, talk to them and establish personal relations with them. Not only did this make for efficient administration of a man's charge, but it helped him in the later stages of his career when he was promoted to an administrative or secretariat appointment. I can testify from personal experience that the knowledge I gained of the village and of agricultural matters in my fourteen years as a district officer stood me in good stead in later years. In dealing with cases that came up to me as head of a department or as a Secretariat official, I felt I had an inwardness of understanding and a sureness of touch which I could not have had if I solely depended on other people's reports or opinions. I could put myself in the ryot's shoes, realize exactly where they pinched him, and appreciate his point of view just as much as the departmental view.

I recognize of course that in the quarter of a century which has elapsed since I was a district officer, the country has moved and moved very fast indeed, that there have been improvements not only in the means of communication and transport, but also in the education of the people, that there have been remarkable constitutional and political changes which have rendered some parts of the old machinery obsolete and modified the attitude of the

people both with regard to their own rights and to their relations with district officers. I cannot, even if I wished it, remove the railways which have brought all parts of the country together and averted the danger arising from a scarcity of food grains in isolated tracts, though an incidental effect of the railways has been to bring inspecting officers of various grades to the districts on frequent tours of inspection and depress the authority and prestige of Collectors and Deputy Commissioners. As a junior officer in charge of an interior sub-division, I was once asked by the ryots of a village to do a particular thing for them which under the rules only Government could order. When I explained to them that the power was with Government, they all protested in one voice that I was the *Sirkar* and I could grant their request if I chose. I do not suppose there is now any sub-division in the Madras Presidency which has not been inspected by a member of the Board of Revenue or higher authority, and where the ryots are not aware of the fact that the sub-divisional officer or the Collector is only a subordinate functionary. Similarly, the invasion of the countryside by the motor car, and still more by the motor lorry, while it undoubtedly has broken down the isolation of the villager and made him much more mobile, has also had subtle psychological effects on his relations with the District Officers. The easy and constant intercourse between town and village has profoundly modified the villager's outlook on life. What I may call the rural attitude towards things is being transformed into the urban attitude. Passing from the effects of acceleration in means of transport to those produced by constitutional reforms, it is easy to understand how the introduction of elections both in Local self-government and in the Provincial Government and the new tie created between the inhabitants of a district and their representative in the Provincial legislature, in fact the very presence of the representative in their midst, have affected the position of the district officer. As I have already indicated, the change in the position of the district officer that has followed as a consequence of these improvements in communications and the introduction

of constitutional reforms is inevitable. India has been moving and the change is merely an index of the extent and the pace of the movement.

There is no question of putting the clock back. But there are things wholly unconnected with what I may call the movement of progress which have affected the position and authority of the District Officer and which in the interest of the rural population should be put right. In my opinion, it was a retrograde step to have removed the district officer from the administration of local boards, whether such boards are called district boards, taluk boards, or sub-divisional boards. I remember many years ago a visitor from England came to my district and asked me to describe my functions. He knew something of Hinduism and I thought that the easiest way was to tell him that the Collector could be compared to the Hindu Trinity. On the revenue side he was the Brahmā who created the funds which financed the Government, on the magisterial side he was the Śiva who avenged and punished wrong-doing, and on the local board side he was Vishṇu who represented the beneficent activities of the state. Last month I travelled with a Collector in Madras, and I was struck with the fact that when villagers represented to him the need for a village road, a drinking water well, a rural dispensary or an elementary school, he could only suggest to them that they should approach the President of the District Board. The functions of the President are purely executive, there is nothing in the nature of policy for him to decide and obviously the Collector who is a trained executive officer and has a large village staff at his command, at least in the ryotwari provinces, is the best man to carry out these functions. I feel sure that the villagers will welcome the restoration of these functions to Collectors.

Another direction in which the position of the District Officer can easily be strengthened is by Government reasserting and reinforcing the time-honoured formula that he is their representative in the district whom all other departments should consult and defer to. I do not of course include in this

the civil judiciary who are rightly independent of the executive. But apart from this exception, all departments operating in the districts should, except in purely technical matters, recognise the Collector's authority. A multiplicity of authorities only perplexes and vexes the ryot who heartily dislikes being passed on from office to office and appreciates an arrangement under which he knows exactly to whom to carry his complaints and from whom to receive orders. I was surprised in a recent tour to note the extent to which the Collector's control over forests and irrigation, which was well recognised in my time, has been relaxed. Yet both forests and irrigation touch the ryot intimately and the Collector is his natural guardian.

Yet another matter is the needless multiplicity of departmental codes, departmental rules, and standing orders which deprives Collectors of any discretion and makes the ryots feel that nothing is to be got by going to a Collector's camp. Even in my time, there was a great deal of over-regulation, and ingenious devices had to be resorted to, to give relief to a ryot whose case had been looked into on the spot and was a palpable one for redress. But we ran the risk of being reprimanded by superior authority for evasion of rules.

Whatsoever the future may bring forth, whatever reforms the Indian constitution may undergo, the District officer will remain the corner-stone of the administration and the natural protector of the ryot. Nothing can take away the influence of personality. Where a collector cannot officially direct, he can by his personality persuade. It is important, therefore, that he should be accessible all day and at all hours to everyone who wishes to see him, that villagers should be encouraged to get into personal relations with him, and that they should look upon him as their guide, philosopher and friend to whom they can recount their grievances and appeal for redress. Official impediments that stand in the way of the realization of this object should as far as possible be removed.

A PLEA FOR BRIGHTNESS AND LIGHTNESS IN NATIONAL LIFE

BY

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THE saddest fact which strikes an observer, who compares the daily life and average man or woman in India with those in the West, is the lack of *joie de vivre*, the dead, dull faces, like ghosts or men resurrected from the grave. The children seem preternaturally grave; young girls portentously sober; men and women in their prime habitually look pale and wear a brow sicklied o'er with the leaden hue of thought. The causes of this absence of a natural joy in life are not far to seek, (but do not concern our present purpose greatly). The incurably other-worldly complexion of our philosophies and religious systems; our resigned fatalism; poverty, ignorance, disease, political bondage; these and a hundred other causes are sufficient to explain our ghastly graveness, our churchyard gloominess of face and outlook, the absence of all Cheer from our faces and lives alike. We merit, I should say, far more than the English their national reproach that *they take their pleasures sadly.*

Divide the nation broadly into two classes—the Urban and the Rural—or, in other words, the *intelligentsia* and the peasants who form the backbone of the Indian Community. In both you mark a deathly patience, a habitual avoidance of risks, prudence, thriftiness, soberness, commonsense, practical wisdom ,in a word all the *bourjeois* virtues *par excellence*, carried to a degree. From this point of view, I dare say, (as against the common and popular view that "We have no middle class") that we are all middle class.

And yet, must this be so ? Is all this gravity stalking the land and casting its giant shadow all over the country, right, natural, and

desirable ? Our student of human affairs must be profoundly disturbed as he compares the faces he sees around him at work or in play, bent on sports or on business intent, even in fairs and on festive occasions, with the faces he has seen—not indeed in the streets and markets of England—but in a hundred Continental cities, in Paris, Marseilles, Brussels, Heidelberg, Hamburg, Berlin, Barcelona, Venice, Milan, Florence, Naples and Genoa, in gay Vienna (even after the catastrophe of the Great War) and happy Athens. Even slow John Bull is waking up, and in many a crowded sea-resort and on many a holiday in the parks in the heart of London, healthy Englishmen and women determine to have *and have* their fill of life. It will, I think, be agreed on all hands that we sorely need more than a spot of colour or a dash of gaiety in our cheerless, dreary, humdrum, and drab lives. The world may or may not be a Vale of Tears, modern India certainly seems to be so. It is good to be serious and thoughtful, but every thing is best in its place; it is as good, or better, now and then to relax, to be able to unbend and be what our natural selves should have been and are not, what God who made this green and beautiful earth of ours surely intended us to be *i. e.*, happy, carefree, and truthful.

I admit it is hard to be gay with ailing families and mounting bills, with Unemployment and Over-population and Malnutrition. Yet how beautiful, and indeed heroic and *in fact* indispensable, is it to be gay precisely in the midst and in the teeth of these depressing circumstances and facts ?

We need a new prophet—not of wrath and tears—but of joy, we need philosophies of Joy to replace the outworn creeds of yesterday. Not, indeed, that our forefathers were as far from the secret of enjoying life as we seem to have wandered. Read Kalidāsa's descriptions in the much derided unique social document named the "Kāmasūtra" of the pleasures and *divertissements* of the "Nāgarika" (citizen) and you will soon find that our ancestors knew the wisdom, the necessity, the duty of Happiness.

This is a phrase I wish I could engrave on the hearts of all my readers—the WISDOM of HAPPINESS, the DUTY of HAPPINESS.

I would I could for ever banish heavy Care and brow-knitting WORRY from the faces and lives and homes of my countrymen. LIVE, my countrymen, not as ghosts of and traitors to your real selves, but as God intended you to live. Drink deep of the Joy of the Universe, which is its ever-running blood. Be made with it, drink deep of it and let it mount to the head, live in it and bathe in it and sport with it. If I am wrong in believing that Joy is Nature's breath and Life's purpose, ask Tagore, ask Sarojini Naidu, ask the *Sufis* of the East and the mystics of the West, ask every young poet, ask every beating human heart, ask your own.

Let there then be a crusade to banish gloom—a compaign for more Brightness and Happiness, for merry Laughter and innocent Smiles, Good Cheer and Gaiety and Mirth. Let us have laughing competitions. Who does not know what a tonic and what a physician for life's ills good Old Man Laughter is ? He soothes away our weariness and fret, our misery and discontent, and gives us fresh energy and vigour and will to cope with the evil Giants of Circumstance. Let us have Societies of Happiness, club-like concerns meeting each night to diffuse the Light of joy through the surrounding heavy murk of our lives, where each frown should be punished promptly with a fine, each scowl punishable with the imposition of "a hundred merry tales" to be told nightly on pain of penalty of being made compulsorily to laugh till the sides split and the back arches. All these things are infectious—gloom catches gloom, and laughter excites laughter. I preach the gospel of Cheerfulness ; as wrote R. L. S., there is no duty which we under-rate so much.

Yet more serious effort, more sustained determination, and a more persistent and well-thought-out drive are necessary to banish our national enemy, Care. As hinted before, our religion has much to do with our joyless existences. Let that be partially modified; even, if necessary, let us be free of its dread long-endured incubus. Our social life has long been too strait ; it must be widened and its trammels cut. With all our puritanical restraints, I doubt very much if we are a much more "moral" race than the races in the West, even on the absurdly ridiculous limitation of "morality" to the mean-

ing "Sexual Monogamy" or "Celibacy" or something like it. This indeed is a matter which touches the heart of the problem, and yet is delicate and must be touched with butterfly lightness upon.

Let the Arts lead the way to our Emancipation, in especial those of Household Import and Bearing, I mean, Painting, Song, and Poetry. Let there be statues and fountains in our public gardens—let every municipality regard it as its primary duty to provide a local Picture Gallery and Music Rooms with instruments and staff which nightly give free concerts to all who come to hear. Let us learn Painting and Music—O what a tremendous power for reflexion lies in these two words ? Let hobbies help. Let Nature, made yet more beautiful by Art, co-operate; let there be more of joy-hikes picnics, tours to beauty spots. In our search for Nature—joy, let us explore the virginal depths of the Himalayas, the primitive forests of Central India and Assam. Let there be a National Renascence of Joy. Let us re-organize our national fairs in a well-thought-out way. Let us re-discover how ancient festivals should be celebrated—alas! how far are we to-day from the Bacchic spirit of the Holi and Diwali of yore ? Our psychologists have forgotten the doctrine of Escape, or of what Henry James called "a moral holiday", which inspired ancient sages to countenance a spell of gaming at Diwali and a brief carnival of spirit (consonant with the seasonal re-birth and resurgence of Nature in coincident Spring) at *Holi*! Who that can remember how these festivals used to be celebrated but twenty years ago will differ from my statement that, under the tremendous impact of the West, we are learning to take our pleasures sadly ?

Let me not be misunderstood. I refuse to lay down the Path to Happiness. Let each individual find it out for and by himself or herself; I am content with preaching the goal. I do not agree, for example, with the mechanized and commercialised wholesale merry-making of the West. That, however, does not change the essential fact that they are and seem happy, while we are and seem cheerless. For the same reason, though by no means an unqualified admirer of the cinema, (and personally not frequenting it above half a dozen times a year, if so many), I welcome this invention as a much-needed

step in the right direction.

Let us aim at more Brightness in national life—let there be brighter railway stations and carriages. Nay, even import gaiety into the dusty purlieus of the law and through the sombre portals of our Universities. So absorbed are our young students with the problem of finding a Living, in crossing, before they have come to it, the shoreless Ocean of Unemployment, that even they, who should have been the torch-bearers of Light and Laughter, present a lamentable contrast to their *confréres* in the West. I remember with a pang of poignant sadness many a prank of Oxford youth, not alone on *Guy Fawkes* night, many a lark and many a practical joke—in particular those which attend the ragging which initiates the raw Fresher (newcomer) into College or Public School life.

Let us cultivate habits of living—and thinking—dangerously. With a teeming population, we can much more easily afford to be reckless and daring and gamble with our lives. What if we die? There will remain not only the memory of "Our gallant Endeavour" but—even more welcome—an empty place to reduce Unemployment by one.

Let us make no mistake about it; we, children of the Sun, cramped by overcrowding and the fearful long shadow of the West, are living unnaturally. Our inhibition and restrictions are weakening us as a nation as well as individually. We cannot contend with Time and Fate, so long as our daily lives continue as empty and colourless and confined as they are. We are ridiculously Puritannic and restraints have to be paid for in damped zest, in enfeebled vigour and energy, in the absence of a WILL TO LIVE, in the Life-Force within us running dangerously low. Laugh, fools, laugh, ere yet Sad Death comes to take toll. Be intoxicated with happiness and drink Joy. Let our veins be filled with ICHOR and *Somarasa* and Nectar. Let us be young at sixty, instead of old at seventeen. Moralist, the old contentment is gone, the loyalties of a by-gone age are breaking down. Move with the times, recognize the spirit of the Age lest it sweep you away in its whirlwind gaiety. Let our young of both sexes meet much more freely—and naturally—without suspicion

and doubt making them do so surreptitiously and stealthily in the dark.

Let all this be done, and I promise you, my masters, my head as forfeit if the consequence be not increased dividends on all hands in our national life—if we do not become *immediately* more *effective*, more fruitful, more efficient. This is the great lesson I have learnt from my sojourn in the West. I have tested it over and over again in my own life. After a reckless *debauch*, I have found strength to keep up till the morning and discovered afresh dormant Creative energy. Whenever repressed and pent up, I have gone to bed, and, like a little tired child seeking its mother the bed, at six or seven in the evening, or at four-thirty in the afternoon. It is not a matter solely "of the artistic temperament," which is far commoner than is generally supposed.

Let us, as a nation, cultivate the art of humour, that of the *raconteur*; let us cultivate wit and irony and burlesque and parody. Learning (within its limits and in its place) is no doubt a good thing; but Culture (which knows no such limitations) is far better. Learning we have painfully attained to; Culture, it irks me to confess, we are woefully lacking in. Let "Sweetness and Light" be adopted as our slogan.

Let our women be free—let them come out and meet men freely ("Alas ! for the decadence of the age" shouts Mrs. Grundy in my ears) ; that is pointed out so rightly by Meredith in his "Essay on Comedy." Let our newspapers be not so sober in aspect; let them brighten up their columns with gossip. Let our literature cultivate more cheerfulness and laughter and our theatre rediscover its long-lost bride, Comedy.

Let our literature be more light and cheerful. Let us cultivate the art of story telling. Let us learn to be *flaneurs*, let life be light and not weigh heavy on us. The earth will weigh upon us when we are gone into our graves; need it begin oppressing us while yet it is beneath our feet ?

Take to Flying, Acrostics, Puzzles (with no five figure prizes),

Fairy Tales, the Literature of Nonsense like the "Alice" works of Lewis Carroll or the delightful writings of Edward Lear.

Repression-Inhibition-Complexes keep a child from play; work he may, yet how dull and lifelessly; Let him have his fill of life-play, and after quaffing that draught running over, the natural rhythm and reaction will make him work far harder than even before, and *with a heart* this time, so that he will soon more than make up for lost time. Instead of being so dreadfully earnest all the time, let us learn to kid others, to pull their legs, to play the fool with them not only on April first but on unexpected April Fool Days all the year round. Let us live in Cloud Cuckoo Land; learn to be light, hearted and casual, to see things in perspective, to take blows lightly and buoyantly. And behold the sun's rays shimmer on the Eternal Sea of Life opening endlessly before us.

LA BELLE DAME SANS MERCI

BY

DIWAN BAHADUR K. L. PAONASKAR, M. A., C. I. E.,
Ex-Diwan of Kishangarh.

धन्यं त्वमद्य सफलं तव जन्म जातम्
यत् पुष्प ! ते स्थितिरभूच्छिरसि प्रियायाः ।
जाने, करेण सुकुमारतरेण सा त्वाम्
वेण्यां निवेश्य ममतो पुरतः प्रयाति ॥

(२)

मित्रं ममासि यदि ते श्रवणीयमेतत्
त्वं कोमलं तव रतिः प्रथिता द्विरेफे ।
तां प्राप्य संप्रति गुणौ सहजौ विहाय
मा त्वं कदाचन सखे व्रज निर्दयत्वम् ॥

(Translation)

(1)

Oh Glorious Flower! thy life's purpose has borne fruit today; now that thou hast secured an honoured place on the head of the loved one. Don't I realize that she flits across my path having knitted thee in her braided locks, with her hands, delicate beyond compare.

(2)

If thou be my friend, what I say will do thee good to hear. Thou art tender by nature, and thy attachment to the bee has passed into a proverb. Beware, lest coming into close touch with her, thou givest up now thine in-born virtues to develop an unkind heart.

THIS MARRIAGE BUSINESS

BY

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ONE can understand the play-actor 'raddling his face and demeaning himself on the stage.' But wherefore does the Indian bridegroom allow himself to be raddled in the face and rendered comical with the traditional *Jama*, the paper *Mukat* and the golden *Sehra* ? One after another, by the dozen, do these "happy men" sally forth in their ostentatious array to the loud tom-toming of a ragged band. There are three or four auspicious seasons or *Sahalags* in the year when alone marriages can be celebrated. Rains may fail at the proper season, but marriages never. In the *Sahalags* of *Basant*, *Jeth* and *Agrahan*, hundreds of processions come out at all odd hours of day and night in the streets of almost all the towns of India. These endless processions provide the urchins of the street with a lot of *tamasha* gratis, and they particularly enjoy the fun afforded by the musical noises of the tom-toms, the brass bands and the inevitable *shanai*, playing their loudest all together. But to most grown up people these very noises are nerve-racking and, at times, intolerable. Even children sometimes lose their interest. A little boy once asked me with a most bewildered look: "Why do so many people marry all at once—have they nothing better to do" ?

Evidently they have not. Perhaps it would not be wrong to say that most of them are merely rushed into wedlock. This is of a piece with the general attitude of Indian parents to all that pertains to the welfare of their children—in the matter of education for instance—thoughtless, and done more for marking time than for any definite or clear-cut aim. Whether the boy is fit for marriage, whether he is capable of shouldering its responsibilities does not seem to worry the parents at all. They want, so it seems, an occasion for a

feast—the fulfilment of a social obligation—and the desire to see their children married in their own life-time. It is their own personal gratification that the parents seek. There is not much thought of the happiness or career of the raw youth or the green girl whom they see "fluted and fiddled" into the most serious contract we call, marriage.

If the fluting and fiddling were done in a decent way, it would at least gratify one's aesthetic sense and carry with it the satisfaction that the money was well spent. Let there be the *Shanai* by all means, even a brass band, if you like; but will it not be worth one's while to make certain before engaging them that they have some music to give. Riff-raffs of the town are collected by the so-called band-masters and taught to blow their hardest on the trumpets and oboes, and even after years of practice they have as little sense of music as buffaloes have of cricket. You may often hear a travesty of "The Tipperary", or the distortions of a march. Their masterpiece perhaps is "God Save the King" which they keep playing for hours together with some vague idea that it is a favourite dance tune of the incomprehensible West. It is not infrequently that we hear these bands innocently straining a funeral march on the happiest of occasions. By a strange irony, the music we get at our weddings is the music of a cheap Circus played for the excitement of clowns and bears!

And if these solemnities did not inflict misery on others, one would have less reason to complain. In these days of freedom, one would assert, everyone had the right to do what he liked. One may, of course, go about in the streets, if he so chooses, with long waxed moustachios, or wearing a bowler hat over a frock coat and *dhoti* and nobody would even interfere. But if he went about shouting and disturbing the repose of honest neighbours at the dead of night he would certainly deserve some rude handling. A marriage party has the right to rejoice and to be hilarious, but none whatever of rousing the whole town with its ugly tom-toming at the most unearthly watches of the night. After all these centuries of progress, can we yet raise our heads and say we have imbibed the real spirit of social courtesy ?

The excuse for the midnight sallies of the marriage parties is, that the hour, no matter how very late or inconvenient, has been fixed by the family astrologer as the most auspicious one for the performance of that particular ceremony. And when the Panditji has spoken, who can dare say "No"? The truth is our *Purohits* or astrologers still have absolute hold on us. Even the most highly educated of us are led by the nose and are easily befooled by them. Then there are the *Nais*, who have not only to be fed, but listened to whenever there is a wedding or any other important function. The *Nai* is a barber by profession, and even though he never gives a single shave or hair-cut gratis, he appears on all occasions of rejoicing and mourning to claim his tribute. Most of the money spent in the *Pujas* is taken away by the *Purohits* and the *Nais*—parasites that suck the blood of Hindu society ! We all chafe at it generally, and openly grouse when our own pockets are touched; but do we move even our little finger to improve the state of affairs ? Thoughtlessly we encourage indolence and help the growth of a class which regards all types of honest work degrading. Why should they work, they argue, when they are so well looked after by their *Jijmans* ? This cannot be said to be wholesome for the individuals concerned, and it is certainly ruinous for the community.

The educated alone can be looked to for reform of things and the weeding of tares from the social fabric. Our hopes are centred in Young India. Already much of the gaudiness and noise and wastefulness of the weddings have been discarded by the persons for whom we use the word "advanced". But our young men today have started a vogue for what may be termed "marriages of convenience" or rather a commercial type of marriage. The devil of materialism that has entered into the souls of most of us, leads us on to purely mercenary ambitions. Young men with the best of education and the advantages of travel and training in Europe and America have been known to haggle for *dowry* in an entirely commercial spirit. If a well-connected young man demands Rs. 5,000/-, one in the Provincial Civil Service may demand Rs. 10,000/-, and one in the Imperial Service would not think of less than Rs. 15,000/- with a car and furnished

bungalow thrown in. Atrocious as it certainly is, the attitude is gaining hold; and parents with daughters of marriagable age have woeful tales to tell. If our "progress" is to be on such lines, who would not wish for a return to the older customs inspite of all their absurdities and noise ? In the gloom of the present, one can almost discover a cheering brightness in the hilarious tom-toming of the old style !

Marriage is still with most of us a leap in the dark, a mere lottery. The "advanced" youths ruin their chances of happiness by commercial motives, and well-meaning obedient sons by a sentimental regard for the wishes of their parents. They have not the faintest idea of what their wedded life would be like in terms of happiness and well-being. One knows of an honest young man, who on discovering after marriage that his bride was cross-eyed and ugly, was led by his chivalry to the most ingenious expedient of switching off the lights whenever the bride entered his room. Can there be a more pathetic instance of the havoc marriage plays in the life of some of our young men and women ?

If ever a young man gave a thought to the prospects of his happiness, to the meaningless barbarity of the old fashioned noisy weddings, and above all, to the mercenariness of the marriage *motif* today, shall he not have just reason to make a pause and ask himself "Quo vadis" ?

We are now at the cross-roads and the fate of the nation hangs on the choice we make. Shall we advance along the road of commercial marriage, or shall we turn back and return to our old clumsy traditions ? Or, is there yet another path which we have not turned our eyes to, which has none of the pitfalls of materialistic greed, none of the rough boulders of absurd custom, and which can lead us straight to the fulfilment of our cherished dreams ? It is for us to hope and trust that there is such a way and to endeavour to find it.

THE PLACE OF ENGLISH IN INDIA

By

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FROM time to time, our leaders advise the youth of India to discard cultivating English, as it is an alien tongue and to express themselves in their vernaculars. A hatred of everything English born out of defeated political ambitions, has led to the opinion daily growing stronger, that our love of the English language is a badge of our political slavery. Time was when it used to be rather proudly confessed by educated Indians that they could not deliver a speech in their mother-tongue. The re-action from that kind of learned pride is seen to-day in the refusal of English educated men to make use of their Western learning even where it becomes necessary, and in their enthusiastic but ineffectual efforts to steep themselves in what they believe to be a truly Indian culture. Among some of the evils which have followed in the wake of an intrinsically healthy political movement in India is thus of setting up geographical barriers to culture. A celebrated Bengalee orator, who is now no more with us, used to repeat in his philippics words somewhat to the following effect : "You Englishmen ! your science may be good ; your literature may be good ; your mathematics may be good ; your qualities of head and heart may be good. But we will have none of them. Take away all these things with you, but first leave the shores of India." In the fervour of his eloquence, he failed to perceive the absurdity of such a proposition.

Advice-giving is a pleasant hobby which the old find to be one of the indispensable amenities of retired leisure. "In our younger days we used to be such tremendous marvels" is a sort of remark which many silver-fringed lips often let fall with a pathetic pride. Do these of our leaders who fervently ask the young to learn this Indian language and that, themselves give up using English ?

Every now and then, you come across eminent nationalists speaking very stylish English, and surveying the audience with a self-congratulatory look.

Do our political leaders eschew English either in their public speeches or private talks or correspondence ? My dear, no ! Now and then they make a pretence of prefering Hindi to English, specially when speaking non-Hindi audiences and then very few people follow them. And they have translators. Such is the nature of our public speech-making to-day that the speaker says one thing, the translator says a different thing, and the audience understand a third thing, if they may be said to understand anything but the 'tāmāshā.' Listen to Gandhi, Jawaharlal, Rajagopalachari, Rajendra Prasad and others of that class. They speak in English in non-Hindi provinces, for it is only thus they hope to be understood.

And then, our most influential journals, those which maintain a living contact with cultural movements in the world outside are all in English. Our vernacular journals mostly do copying work, where they are not filled with the short-story pest and pornography.

In our public services, who are the people that come up to the top ? Of course those that are English-educated. What can you hope to do with a young man who does not know anything beyond his vernaculars and the Purāṇic and mythological lore in them and the hyperbolic poetry ? It is all well to ask young people not to care for loaves and fishes, after your own fishes and loaves have all been gathered and stored up. But is it so natural for a young man to turn an ascetic at the very threshold of life and altogether cease to hope for material advancement ? As things are at present, not as they are hoped to be at some remote uncertain future date, nobody who is not well-educated in English can make a mark anywhere. It is the English-educated again who are the leaders of society, of political and economic movements.

What are our universities doing ? They are advertising their own wares and efficiency, but when appointments have to be made, they invariably prefer foreign-university graduates to indigenous

products. A product of Oxford or Cambridge or any other well-known university of England, Europe or America may conceivably be of less than average intelligence. There is an annual migration of our young men to the West and these migratory birds hope to return wise after a year or two's stay abroad. There is no magic in a cold climate that could convert an unintelligent man overnight into a man of genius. But our universities are senile and soft-brained enough to think that there is, and they prefer raw foreign-university men to Indian products with the highest degrees and considerably proved merit and experience.

Everywhere there is talk of discarding things Western. Rhetorical outbursts against the glamour of the West lead nobody anywhere. At best they can only be a little exercise to weak lungs. All India, except the *Sadhus* and *Fakīrs*, is after the West. There is not a political leader worth his salt who does not aim at impressing the West. That confident belief in one's own goodness and greatness, in India's indigenous culture and spiritual glory, which can spring only out of a real superiority of character is nowhere visible, not in the most rabid nationalist. Our very dread of English as a supposed instrument of enslavement is the outcome of our diffidence and inferiority-complex. We think, we are so weak that we cannot avoid sinking into an unmanly submission to the might of the West if we appreciate and love the charms of English literature.

The nations of the world to-day are getting to cohere together in spite of indications to the contrary. The day is not distant when something like a world-federation of states will have to be formed. The very evil which is responsible for wars, namely, the mutual dread of nations, will teach them to come together, and work for a common purpose. Since war has grown to be too destructive, it will have to be rejected as a weapon for the settlement of international disputes. Mutual understanding as between one nation and another will very soon be an imperative necessity. It is not possible to predict a time when England will cease to be the first-class world-power that she is. It is not also possible to predict a time when India will altogether cease to be, one way

or another, under the influence of England. Secession from the Empire and the break-down of imperialism are no doubt intoxicating ideas, but no cool thinker who could take a dispassionate view of things will permit them to shape his daily conduct.

It was no foolish or thoughtless Destiny that linked up India's fortunes to England's. It is not a matter for speculation that under a different power, India could not have dreamed of political power or even a slow and gradual march to political freedom. Just imagine Japan in the place of England, and the matter will become quite clear. Democratic institutions have a chance of developing in India because of the influence of English democratic idealism on our Oriental imagination. This love of democratic institutions which we in India have acquired is fostered in us by our study of English Literature and History.

By all means, let us study Hindi and let us widen and deepen our vernacular cultures. Let our young men write and speak more in their native languages. But why should English be neglected ? English is to-day the language of international diplomacy. It is the repository of world-culture. It is the key to the study of the two leading continents—Europe and America. On the whole, we will lose more than we can gain if Hindi or the other vernaculars should oust English from the place that it has obtained in our educational curriculum.

Our political discontent having bred in us a feeling of bitterness against all British products including the language, has even now made many of our highly-educated young men incapable of writing a single faultless paragraph in English. It is not unoften that we come across first-class M. As, responsible journalists and intelligentsia expresssing themselves in shoddy, broken and ungrammatical English. Should this process be allowed to continue its harmful work ?

There is again the question of Indian authors writing books in English. It is frequently supposed that no Indian can write perfectly correct English and therefore no Indian should write

in English. If it comes to that, no Englishman can write perfectly correct English. Almost every alternate English publication teems with errors and solecisms. Imperfect expression is a bane which victimises all writers in varying degrees. There are many Indian writers who have done excellent work in English—work which is acknowledged as excellent by English scholars. I refer to writers like Sarojini Naidu and Aurobindo.

Nations should give as well as receive. India, having received from English literature, the lesson of a burning love of political freedom should impart to England and Europe something of her own transcendent glory of spiritual vision. This she can do better by writing and speaking in English.

There are many writers in Indian vernaculars who deserve to be known abroad, who are gifted with remarkable abilities, who are doing splendid creative work. They are not known even to their fellow-countrymen in other provinces. Is there any moral turpitude if such gifted men seek to reach a wider public by adopting English as their medium ?

There are many admirable features in British character. Character is Destiny. If the English are so powerful, it is because of certain virtues they possess. Their ambition, energy, perseverance skilful study and knowledge of men and things, their level-headedness which some uncharitably call block-headedness, their grim determination and their sense of the value of time, are all sterling virtues. It would do us much good if we imbibe their virtues more and vaunt our own ancient greatness less. There is no use of waxing eloquent over the Taj, Manu Dharma Śāstra, and Shivaji. Let us recognise that all that glory is gone, that we are now reaping the consequences of our internecine quarrels, that even now there is a chance of national recuperation, not if we insanely hate all things English including their language, but only if we learn to have a proper scale of values and while not losing our own inherited wealth of culture and character, try to add to its stores by a dispassionate study of England and Europe.

THOUGHTS ON INDIAN MUSIC

BY

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THE soul of a nation expresses itself in many ways. Its culture is one of the most effective methods of such expression. The music of a nation is one of the best expressions of its real vital life. Indian music is so distinctive and has such intimate relationship to the soul of India that people who lack the capacity to sense the real cultural life of India find it difficult, almost impossible, to understand it. Indian music, as also all art expressions in India, is more concerned with inner realities than outer phenomena. Artists in India try to express the inner ideals and expressions even at the apparent risk of failing to conform to the phenomena of the objective world.

From time immemorial music has been the hand-maid of religion. Traditionally, the history of music in India traces its origin to Divinity Itself. Great Rishis have been authors and exponents of the musical art. Temples have always been centres of musical activity. Even today music is in the very blood and bone of every Indian. It was always maintained in India that through music one could sense the Reality and contact Divinity more easily than along other paths. The essential appeal of music is to the mind and intuition and the pleasure it gives to the senses is only incidental. This over-emphasis upon the subjective aspect has gone even so far that singers in India, especially in the south, pay little or no attention to voice production. In fact almost all the leading musicians of the day lack a good and sweet voice. The laymen are also so tuned that they are able to sit out a good classical performance for three or four hours, in spite of the indifferent voice of the musician. The fact of the matter is that their impression of the voice is forgotten after

sometime and musical ideas and expressions and creations of the expert alone hold sway.

Another peculiarity of Indian music is that it is individualistic. A person puts his life into what he sings, almost expresses his uniqueness in his music, and the system allows such full play of an individual's creative genius that standardization becomes almost impossible except in the case of a few simple pieces.

The unique feature of Indian music is the *Rāga*, melody type. The *Rāga* system is a wonderful creation of the Indian genius. It is in the field of *Rāga* that a musician's creative genius is best revealed. A *Rāga* is an expression of a mood, and ramifications of such an expression seem to be almost limitless. A musician may go on singing a *Rāga* for hours and hours, not repeating any musical phrase but bringing out some new phase related to the fundamental emotional uniqueness of the *Rāga*. Whatever changes may come over, as long as *Rāga* lives, the Indian musical system will live as a unique contribution of India to the world of culture.

Without going into technicalities, I may just mention that the notes we use in the Indian musical system are not always definite points in the musical scale, but they are really short intervals round about a certain point. It is these points that are called notes in the scale. They are produced clearly and definitely on the piano or similar instruments, but music in India derives its essential uniqueness from the play not at the point but round about the point. This also to some extent explains the subtle differences in *Bhāva* (emotional expression) arising out of Rāgas which are apparently based on the same notes.

We hear very much of notation now a days. While it is possible to set simple pieces to notation and sing from notation also, it is, generally speaking, impossible to bring about all the subtle and delicate variations depending upon the play about the notes by any kind of standardised notation; but notation is of great help to remind us of what we have heard, but it can never give the vital element of a piece. Any attempt to formulate a system of musical notation in India has to be made with very great care.

Now that there is a great up-heaval all over India in the realm of music and popular tastes and standards are getting to be felt on the musical expositions of experts, it is necessary to guard ourselves against the possible danger of allowing the system to lose its life. In the craze for change and the desire for a short-lived sensuous pleasure we should not lose sight of the higher functions of music. At the same time we ought not to become crystallised. We have to move with the times and assimilate new ideas with the sole object of enriching our music. In fact, even Carnatic music, while it is considered to have maintained its purity, has been assimilating new musical ideas, without impairing the essential features of the system. In planning concerts, instead of following the time-honoured programmes, we could introduce changes and can have different types of performances—classical performances to delight the experts and educate the ardent student, demonstration performances for explaining certain definite themes, short variety-concerts in which a large number of singers take part and so on. Along these and other lines we could do much to meet the demands of the lay public as well as the musical scholar and at the same time retain the high level of musical perfection attained by the system.

THE FIRST RAY OF SOCIAL REFORM IN RAJPUTANA

BY

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IN the Nineteenth century of the Vikrama era, there prevailed some social customs among the people of Rajputana, and specially Rajputs which were ruinous. But as soon as the Mahratta peril was over and the country came in contact with the Britishers, a ray of reform gleamed in the hearts of the people. Marwar also took advantage of this change, and in October, 1839 A.D. some rules were framed by the combined efforts of Maharaja Mansingh, the British officers, the Jagirdars and officials of the State.

In October, 1843 A. D. some important items of these rules, specially relating to Rajputs, were inscribed on marble slabs and they were fixed at the district head-quarters of the State.

We give here the transcript and the translation of the rules found inscribed on such slabs, for the information of the readers of this volume, dedicated to a well-known social reformer of Rajputana:

श्री जलंधरनाथजी सहाय छै ।

संवत् १८९६ रा कार्तिक में श्री महाराजा साहब वा बड़ा साहब बहादुर वा साहब अजंट बहादुर सिरदार मुतसदी सारां ही रे रोबरू रजपूत बेटी रा ब्याव में चारण भाट ढोली वगैरे ने देण रो आइन में इण मुजब लिखीजियो है ।

रजपूत बेटी मारै नहीं ।

कलम ३६।। चारण ने इण मुजब देसी:—

१—पटायत हजार री रेख लारे रुपीया पचीस ।

२—भोमियो रुपीया दश ।

३—घर रो धणी बिना जमीवालो रुपीया पांच ।

कलम ४९ १—भाटा ने रेख हजार लार रुपीया नव देसी । २—रुपीया पांच सांसण भाटां ने । ३—रुपीया चार पवाड़ीया तथा बालद लदै जिण वगैरे ने ।

कलम ५६॥ ढोली राणां ने ब्याव में रेख हजार लार रुपीया पांच ।

आ तजबीज सारां ही री सलाहसूं ठैरी है सो रजपूत कोई इण सिवाय देसी तथा बेटी मारसी तौ राजरो तकसीरवार होसी ने चारण भाट ढोली इण सिवाय उजर करसी तौ राजरा गुनैहगार होसी, इणमें तफावत पड़सी नहीं श्री हजूररो हुकम है संवत् १९०० कार्तिक वदि १३ शनी ।

TRANSLATION

The following rules regarding the payments to be made to Chāraṇs, Bhāṭs (bards) and drummers etc., at the time of the marriages of the daughters of Rajputs have been framed in the month of Kartika, Vikrama Samvat 1896 (October 1839 A. D.), in the presence of His Highness, the Agent to the Governor-General for Rajputana, the Political Agent, Sardars (nobles) and officials.

That the Rajputs shall not kill their daughters.

Rule 36 : The Jagirdar with an annual income of Rs. 1,000/- shall give Rs. 25/-, the Bhomiyā (holding of land in lieu of service) Rs. 10/- and ordinary Rajput (having no land) Rs. 5/- to Chāraṇs.

Rule 49 : The Jagirdar with an annual income of Rs. 1,000/- shall give Rs. 9/-, the Bhomiyā Rs. 5/- and the ordinary Rajput Rs. 4/- to Bhāṭs, Pavāḍiyās and Baladiyas, etc.

Rule 56: The Jagirdar with an annual income of Rs. 1,000/- shall give Rs. 5/- to drummers.

These rules have been framed with the consent of all persons, therefore if a Rajput pays more than the above-noted amounts or kills his daughter, he will be liable to punishment by the State.

Further, if a Chāraṇ, Bhāṭ or drummer demands more he will also be liable to punishment.

It, being the command of His Highness, shall not be disobeyed.

Dated Saturday, the 13th day of the dark-half of Kārtika, V. S. 1,900 (21st October, 1843).

THE LOCATION OF VIṢNUPADAGIRI

BY

DASHARATHA SHARMA, M. A., BIKANER.

OURS is not the first attempt to locate this place. Mr. Chintaharan Chakravarti identified it some time back with the bathing *Ghāt* at Hardwar popularly known as *Hari-kī-paiḍī* or *Hari-ke-charaṇa*. That this identification cannot, however, stand has been already shown by Mr. J. C. Ghosh on the strength of a passage from the *Mahābhārata* which mentions Gangādvāra and Viṣṇupada as two distinct places in the Northern quarter. He himself is inclined to find it somewhere near the sharp bend made by the Beas 'in the border of Gurdāspur and Kāngrā districts', and Dr. D. R. Bhandarkar who quotes approvingly the remarks of Mr. Ghosh is sure that it is there. These two scholars base their opinion on the following verses from the *Rāmāyaṇa* and the *Mahābhārata*:

(1) *Etad Viṣṇupadam nāma dṛśyate tīrtham - uttamam*
eṣā ramyā Vipāśā cha nadī parama - pāvanī
Kāśmīra-maṇḍalam ch-aitat sarvapuṇyam-arindama
maharṣibhiś-ch-ādhyuṣitam paśyedam bhrātṛbhis-saha
(*Vanaparvan, Chap. 130. vs. 8, and 10*)

(2) *yayur-madhyena Vāhlīkān Sudāmānam cha parvatam*
Viṣṇoḥ padam prekṣamāṇā Vipāṣām chāpi Sālmalim.
(*Rāmāyaṇa, II-68. 18-19.*)

They draw two conclusions from these passages:

1. That it is clear from the description in the *Vanaparvan* 'that not only the Vipāśā, but also the Kāśmīramaṇḍala was visible from the Viṣṇupada'.

(*Indian Culture*; Vol. 1, p. 517)

2. That it can be seen from the passage in the *Rāmāyaṇa*

'that Viṣṇupada, Vipāśā, and Sālmali., if not even Sudāman were all in the Vāhlīka country and close to one another'. (*Indian Culture*, Vol. III. p. 512) We think these conclusions unjustified. They are most probably due to these passages being taken from the Petersburg lexicon, and not from the contexts where they actually occur. It is well known that passages arbitrarily torn from their contexts can be made to yield meanings which their writers never intended and this is, we fear, what has been unwittingly and actually done in this case.

The passage from the *Mahābhārata* has been taken from the **तीर्थयात्राप्रकरण** of the *Vanaparvan*. The great sage Lomaśa takes the Pāṇḍavas to the sacred places of northern India, and describes the places they visit with such words as '**एषा सरस्वती**', '**इदं पश्य**'. He wastes no words on mere description, and gives no idea as to the exact distance between places mentioned in his account. To make this clear, and also with a view to give our comments on the passage, we give below, in their right setting, the verses quoted by Dr. Bhandarkar and Mr. J. C. Ghosh:

eṣā Sarsvatī puṇyā divyā ch-Aughavatī nadī
etad-Vinaśanam nāma Sarasvatyā visām-pate.
eṣa vai Chamasodbhedo yatra dṛśyā Sarasvatī
yatr-ainām-anvavartanta divyāḥ puṇyās-samudragāḥ
etat prabhāsate tīrtham Prabhāsam bhāskaradyute
Indrasya dayitam nityam pavitram pāpanāśanam.
etad-Viṣṇupadam nāma dṛśyate tīrtham uttamam
eṣā ramyā Vipāsā cha nadī parama-pāvanī
kāśmīra-maṇḍalaṁ chaitat sarvapuṇyam-arindama
maharṣibhiś-chādhyuṣitaṁ paśyedaṁ bhrātṛbhis-saha

(*Vanaparvan, chapt. 130, vs. 3, 5, 7, 8, & 10*)

It will be seen from these that the order of the sacred places visited by Lomaśa and the Pāṇḍavas was (*a*) the *tīrthas* of Kurukṣetra, of which the last is Prabhāsa on the Sarasvatī (see Nundolal De's *Geographical Dictionary of Ancient and Medieval India*, p. 158), (*b*) the Viṣṇupada, (*c*) the Vipāśā, and (*d*) the

Kāśmīramaṇḍala. Viṣṇupada, therefore, lay somewhere on the route leading from Prabhāsa, and was probably at a greater distance from Kāśmira than Kurukṣetra. That there can be no question of Vipāśā or Kāśmira being seen from the Viṣṇupa-lagiri will be clear to any one going carefully through the above verses. It would have been doubtless the meaning of the last two) the only ones it might be pointed out, which Dr. Bhandarkar and Mr. Ghosh have quoted) if Lomaśa had described all these sacred places standing on the Viṣṇupada. But we know that he has not done so. He merely describes the sacred places of the north in the order they were visited by the Pāṇḍavas. If he says, 'this is Viṣṇupada', 'this is Vipāśā', 'this is Kāśmira-maṇḍala, see it with your brothers', it means nothing more than that Viṣṇupada is the first place in his itinerary and Kāśmira the last. No absolute contiguity is indicated. Nor is their any indication, as already pointed out above, regarding the exact distance between two items. As the Pāṇḍavas are described as moving from the south to the north, all that can be reasonably said is that the Viṣṇupada is to the north of Prabhāsa and south of the Vipāśā, and probably fairly far from Kāśmir.

We now turn to the verse from the *Rāmāyaṇa*. It gives an account of the travels of the messengers sent by Vaśiṣṭha to bring Bharata back to Ayodhyā from Girivraja (modern Jatalpur in the Gujrānwāla district,.) Here too, as in the *Mahābhārata*, Viṣṇupada comes first and the Vipāśā next. So combining it with the reference in that book, and taking into view also the fact that the messengers were moving in a northwesterly direction, we can reasonably conclude that the Viṣṇupada was to the south-east of the Vipāśā. It is obviously not near Gurdāspur, because not only would such a place be much more to the north than our references lead us to expect, but also because a visit to it would have meant the adoption of a very circuitous route by messengers going post haste to bring their would-be ruler. They were not out for pilgrimage. With such a mission as theirs, and the necessity to move in a straight line as far as possible, they could cross only the southernmost course

of the Beas, and the Viṣṇupada was even a little further south than that. So where could it really be ? If we bring together the references in the *Mahābhārata* and the *Rāmāyaṇa*, we find that it lay on two routes, the first leading from Prabhāsa to Kashmir, and the second from Hastināpura to the lower course of the Beas. The two routes could have intersected only somewhere near the Sirmūr Hills. So it is there that we must look for the Viṣṇupada-giri.

That this is the right location of this sacred place might be seen also from the 66th chapter of the Vanaparvan which places it somewhere in the territory lying between the Sarasvatī and the Dṛṣadvatī. The only place where it could be according to this account (for there are no hills elsewhere) is the section of the Sirmur hill lying between the sources of these two rivers. This territory was at one time ruled by the Tomaras. It was therefore most probably from this very Viṣṇupada that the famous Iron Pillar of Mehrauli was removed to that place either by Anaṅgapāla or some other Tomara ruler on the original temple being perhaps destroyed as the result of some raid by the Ghaznavites.

There can be only one objection to the location that we have proposed. It seems to go a little against the verse from the *Rāmāyaṇa*, quoted above, and translated by Dr. Bhandarkar as follows: "They went through the Vāhlīka country to Mount Sudāman, viewing Viṣṇupada, and also the Vipāśā and the Śālmali." The verse clearly puts Viṣṇupada in the Vāhlīka country which historians generally identify with Madra, a country lying to the north-west of the Beas. Our Viṣṇupada lies to its south-east, and should not therefore be the Viṣṇupada meant by the *Rāmāyaṇa* and the *Mahābhārata*. To such a criticism, we have two replies to give :

1. That we put the Viṣṇupada to the south-east not arbitrarily, but on the basis of the references in the epics, already quoted above. Hence if Viṣṇupada was really in the Vāhlīka country, that country must have extended much

further east than is generally supposed by the writers on ancient Indian geography.

2. That Dr. Bhandarkar's translation does not probably bring out the right sense of the verse which might perhaps be better rendered into English as follows : "They went through the plain to the Vāhlīka country and Sudāman, viewing Viṣṇupada, and also the Vipāśā and the Śālmali". This translation would obviate the objection noted above by putting Viṣṇupada to the south-east of not merely the Vipāśā, but also the Vāhlīka country. Dr. Bhandarkar interprets '*Vāhlikān madhyena*' of the verse as '*Vāhlikānām madhyena*'. The interpretation can be justified somehow. But that Vālmīki's usage does not sanction it will be seen if we go only six verses back, and actually see how he used the word *madhyena*. The illustrative verse in question runs as follows :—

Nyantena Aparāntasya Pralambasyottaraṁ prati niṣevamāṇās-te jagmur-nadīṁ madhyena Mālinīm

That herein the word '*madhyena*' has no synactical relation with any accusative bearing a genitive sense will be clear from its *anvaya* 'ते मालिनीं नदीं निषेवमाणा अपरान्तस्य न्यंतेन प्रलम्बस्योत्तरं प्रति मध्येन जग्मुः' Here '*madhyena*' can barely mean 'passing through (the plains)' and this is hence probably the sense also in the other verse describing the travels of the messengers, quoted by Dr. Bhandarkar and referred to so often in the course of this paper.

Taking all these facts into consideration we might, therefore, conclude that our location of Viṣṇupadagiri somewhere in the section of the Sirmūr Hills lying between the sources of the Sarasvatī and Dṛṣadvatī is not only in consonance with all the data furnished by the Epics, but also free from objections that might be raised against the sites proposed by other writers on the question.

AS WE GROW OLD

BY

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'GROW old along with me !
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith 'A whole I planned
Youth shows but half: trust God,see all nor be afraid !'

In these words, has Browning in his *Rabbi Ben Ezra* tried to administer consolation to those who are growing old. While youth has undoubtedly many advantages, there are also according to him, valuable qualities which can be acquired only as we grow old, and life would therefore be incomplete indeed, if it missed the riper years. The poet has gone even to the extent of saying that as our life here is a preparation for the life beyond, youth is only training for old age.

Whatever consolation poets and philosophers might have urged upon man whose hair is turning grey, whose voice is losing its power and whose step is becoming feeble, the loss of youth is often matter for regret. For one thing, it indicates nearer approach to the end of life; it means that a good part of our existence has finished; the vigour and freshness of life at dawn have disappeared and the lengthening shades of evening are gradually closing round us. While physical powers show decline, except in the case of a happy few who seem to retain the vigour of youth even in their old age, the intellectual faculties also undergo deterioration and even the emotional qualities, sometimes, turn to sourness and a selfish attachment to one's own affairs and to the narrow world of one's kith and kin.

"The advancing years rob us of everything", said Horace, "they have taken away my mirth, my gallantry, my revellings and play: they are now proceeding to take poetry from me." There is ripeness of judgment, increased knowledge and mellowed experience, but alas ! the energy for using them is gradually reduced in many cases.

Commenting on the contrast between youth and old age in his famous *Ars Poetica*, he has drawn a picture very unfavourable to the latter. The old man seeks eagerly for gain; he abstains from what he has got and is afraid to make use of it; he transacts everything in a timorous and dispassionate manner, "dilatory, slow in hope, remiss and greedy of futurity." Among other epithets heaped on him are that he is "peevish, garrulous, a panegyrist of former times when he was a boy, and censurer of his juniors."

In drawing such an unfavourable picture of old age, Horace was only following in the footsteps of his literary master, Aristotle who has occasion in his *Rhetoric* to discuss the same subject. According to him young men are lovers of honour, well-natured, full of hope and lovers of their friends and companions, though he also mentions such defects as violence in passion, inconstancy, incontinence and love of excess as the characteristics of youth. Old men are 'peevish,' 'suspicious', 'covetous', 'timorous' and most damaging of all, 'seek profit more than honour.'

In spite of the well-known English saying, that a man is only as old as he feels and a woman as old as she looks—and the example of some happy individuals who seem to embody the spirit of perennial youth, there is no disguising the fact, that old age is old age. It is subject to several handicaps against which one has to carry on ceaseless fight with the help of the family physician and abstinence of various kinds. Blessed is the man whose constitution is unimpaired by age and does not feel any weakening of his physical powers as old age is slowly creeping upon him.

The slow decay of the intellectual faculties is another handicap, though there have been remarkable examples, particularly in the

temperate regions, of elderly people exhibiting powerful minds. The English Cabinet, in recent decades, has furnished numerous instances of people beyond sixty years who have been eminent politicians and statesmen in spite of this failing. But it is good to remember that all modern research has tended to confirm, more and more, the truth that the brain has a physical basis and a tired body is generally accompanied by a tired mind.

Sometimes, there is even the more serious loss of failing memory, incapacity for concentration, utter lack of thought and even derangement of reason. There is nothing more pathetic than such deterioration. It is an unspeakable tragedy to see a person noted for his vigorous mind at one time, staring at you with meaningless looks which are worse than madness.

Another tragedy of old age is the cynicism which often comes upon individuals as the result of seeing human life in some of its worst aspects. The older you grow, the greater is the chance of knowledge of the baser instincts of man; the more numerous are your disappointments with friends and hence the increased possibilities of losing faith in human nature. In cases in which a man has turned cynical, because of his own past wickedness, like Jacques in *As you like it*, he hardly deserves any sympathy. But sympathy is undoubtedly due to those, who are disillusioned with regard to several men and women and who stand aghast at moral failings they had never suspected in certain quarters. A remedy for it is, however, to cultivate the habit of looking only at the better side of people and learn to appreciate the goodness in others. One of the greatest tributes which can be paid to Shakespeare is that he never lost his faith in human nature though he has written tragedies and dwelt upon the most wicked instincts of man. It has rightly been said that in the worst storms, his sheet-anchors hold.

No estimate of old age can, however, be complete which does not draw attention to qualities in which it has undoubted advantage over youth. We tend to become more generous and tolerant towards the faults of others. We would loath to be among the

pharisees who would hurl a stone at Mary Magdalene, realising as we do the limitations of human nature. Our judgment is riper and we are perhaps increasingly capable of taking a detached view of men and things. We now recognise that truth has many facets and cease to be foolishly assertive. If the physical beauty of womanhood does not cause such stirrings in our heart as it did in the days of our youth, we have probably learnt to appreciate the deeper qualities of affection and virtue. There are also other benefits indicated by Wordsworth:

> We will grieve not, rather find
> Strength in what remains behind
> In the primal sympathy
> Which having been must ever be;
> In the soothing thoughts that spring
> Out of human suffering;
> In the faith that looks through death
> In years that bring the philosophic mind.

In these days of medical treatment for rejuvenation, it is worth while considering whether we would like to go back to the days of our youth, if it means, as we are assured by experts, a consequent loss of the qualities we have acquired in middle age, the forfeiture of the mellowed outlook on life. Do we wish to be callow, once more, in our estimates of men and things ? Do we wish to lose some of the intellectual development which has come to us as the result of years of study and experience ? Do we wish to be intolerant without the spirit of catholicity ? Do we wish to come down from the high pedestal of a forgiving temperament ? The answer is obviously in the negative.

> Youth ended, I shall try
> My gains or loss thereby :
> Leave the fire ashes, what survives is gold.

The poet has wisely said that no river can run back to its source and it is wise to reconcile oneself to the inevitable. But old age can be attractive too, if one is not so cynical as Jacques to whom it was only,

> Second childishness and mere oblivion
> Sans teeth, sans eyes, sans taste, sans everything.

The grey hair or the snowy beard has got a beauty of its own; the wrinkles carving the skin on a thoughtful brow can certainly command respect and a world of noble experience can beam in the eyes of old age and flash, from time to time, into inspiring brightness. If the days of one's own enjoyment are over, there can still be the greater enjoyment of seeing others grow and prosper as the result of one's affection and goodness. There are public duties which can engage one's attention and energy; the love of reading is a perennial source of joy and there is the enjoyment of experience in the reminiscent mood. There is the satisfaction of having done one's duty and being unmindful of man's ingratitude. Besides being a source of knowledge and experience, he can shed the radiance of his benignity all round and be a perpetual centre of joy to others. It is in him to be able to command reverence of others, by the extent to which he realises the highest ideals of life. If only age is contented with all the good things it has enjoyed in life and can give up its greed and hankering for furthering material glory, it will have learnt one of the essential secrets of happiness. Wisely directed, old age need have no terrors and disappointments, if only people can rise to the Vedantic ideal of detachment and unselfishness and can merge themselves in service to others. Happy is the man who can pray with Browning:

My times be in thy hand!
Perfect the cup as planned!
Let age approve of youth, and
Death complete the same.

THE PROBLEMS OF THE SELF

BY

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THE problem of the self, as discussed in philosophy, is not obviously the problem of ascertaining whether we exist or not. None can deny the fact of his own existence without admitting in the same breath that he exists. The perplexities arise from the need for characterising the self in the interest of determinate knowledge and clear comprehension; and these are reflected in the bewilderingly diverse theories of self we come across in the history of western as well as Indian philosophy. We may, for brevity's sake, classify the different theories of self under three heads, namely, the psychological, the epistemological and the transcendental. According to the first, we are but one type of things among other things of the world possessing the characteristic property of the type that is called knowledge. According to the epistemological theories, our essence consists in being the knowing subjects in which is reflected the entire world of objects; the self, far from being an object among other objects, is that *for* which the objects have a meaning; and, similarly, knowledge, far from being a particular property of the self, is the generic relation within which alone all inter-objective relations have a meaning. The transcendental theories of the self arise out of a further analysis of experience and consist essentially in showing that even the subject-object relation is not ultimate; all distinctions including that of the subject to the objects are *within* knowledge which is the real self, and, consequently, knowledge is neither a property nor a relation of the self, but it *is* the self. Each of these theories has its able exponents in Indian as well as the western philosophy. Further complications are introduced into the problem by the very relevant question whether the self

is static or dynamic; and here, again, the opinions are as divided to-day as they were in ancient and medieval India. As an adequate and comprehensive survey of the problem is neither possible nor needed for our present purpose as defined above, we may deal with only one of the vital issues that is largely responsible for the perpetuation of the controversy. And, for this, we may start with a few observations on the psychological theory.

Any theory about the self, it must be admitted, is bound to savour of domatism if it ignores the plain fact that all things and all intelligible entities, in so far as they are brought in for the explanation of human nature, are *known* by us; nothing can be explained by reference to the unknown and the unknowable. In this sense, "I know" is the logical *prius* of all things that have any meaning for us. The self, therefore, is rightly considered as *svayamsiddha* by the advaita thinkers of India, as distinct from the *agantuka* entities that are capable of being proved or disproved. Here is the paradox of the psychological theory of the self. When Professor Alexander, for instance, insists that the self is but one thing in the democracy of things, or when the Indian thinkers of the Nyaya-Vaisesika school regard the self to be but one of the objects that stand in need of proof (*i. e.*, a *praman*), they appear to confuse the *svayamsiddha* with the *agantuka*. The assertion that the self is a particular thing among other things would be surely unmeaning if they were not objects of our knowledge; similarly, the physiological response by which behaviourism seeks to replace knowledge would reduce itself to an unmeaning 'X' if it had not existed in someone's knowledge. Thus the self as the knower and knowledge are the inevitable prior conditions of, and so irreducible to, the things or objects. This inner paradox of the psychological theory, apart from all other considerations, has led the advaita thinkers of India and the modern idealists alike to substitute for the category of substance as applied to the self the notion of the subject. Even if the self be called a 'thing,' we must admit at least that the former belongs to a different order of reality from the latter. The epistemological theory, there-

fore, is a very valuable advance upon the psychological theory of self; and the idealistic dictum that knowledge cannot be reduced to something other than itself, or that the self is the inexpugnable prior condition of all objects, indicates a truer insight into the nature of the self than what is exhibited in the psychological theory.

The credit of having first raised the problem of the self from the psychological to the epistemological stand-point belongs to Kant in the West and Sankara in India. In spite of the value of the epistemological theory for a right analysis of the place of the self in knowledge as a polemic against the psychological doctrine, a further step, however, has been considered necessary by the post-Kantian thinkers for a truer and deeper analysis of experience. Similarly, Sankara uses the epistemological stand-point simply as a valuable help for fighting the psychological theory, but once this is done he hastens to show that even the epistemological doctrine of the self as the subject *for* which the objects have a meaning must be transcended; and then the self must be considered to be the eternal consciousness or unchanging and difference-less knowledge which is presupposed by all our fragmentary sensuous experience that appears and disappears. A close approach to Sankara's transcendental doctrine of the self has been made by some of the post-Hegelian idealists, such as Bosanquet and R. B. Haldane. According to Bosanquet, for example, a right theory of the self must avoid three vicious analogies, namely, that of a 'thing', that of Legal Person and finally the analogy of self-consciousness reflected from the contrast with a not-self. Similarly, Haldane's doctrine of self as 'foundational knowledge' within which all distinctions including that of the knower from the known have a meaning is a very striking approximation to the advaita theory. This transcendental doctrine of the self as taught by Sankara, Bosanquet and Haldane, raises a further difficulty the solution of which should be the crucial instance for determining the ultimate satisfactoriness of a theory of self. This difficulty may be shortly described as the problem of reconciling the transcendental theory with the apparent gaps and breaks in the flow of the psychical

current. Birth, death, sleep, dissociation of personality, hysteria, and the different types of amnesia point unmistakably to apparent breaks in our conscious life; and till these are reconciled with the doctrine of the self as an eternal consciousness, the transcendental theory must remain as a mere product of dialectic skill without the capacity to systematize the facts of experience. The critics of the transcendental theory, such as Locke and his Indian predecessor, Kanada, have specially emphasised these facts of apparent breaks in consciousness for rejecting the doctrine of eternal consciousness; and the advocates of the transcendental theory in western philosophy have done but little in the way of a coherent explanation of these undeniable facts.

It is here that the advaita discussions on the nature of the self may be profitably used for solving one of the most thorny problems of modern philosophy, namely the problem of personal identity. The breaks in the psychical current in deep sleep, for instance, do not disturb in the least the feeling of personal identity. Wherein then does the cause of the feeling lie? It is well-known how Bradley declared the problem to be insoluble and prescribed silence on the point as the only remedy for the trouble, Green, who was the only modern idealist to have said explicitly that the eternal consciousness does not sleep, left the problem just where it was without any serious attempt at a reconciliation of his doctrine of eternal consciousness with the apparent gap in sleep. As an exhaustive account of the advaita explanation is not practicable within the limit of the present essay, we may indicate briefly the lines on which a solution of the problem may be attempted, with particular reference to sleep alone.

The problem of the feeling of indentity is only one of the philosophical problems that will defy all attempts at a successful solution while the confusion of the self with self-consciousness is not eradicated from philosophical speculations. This identification of the self which is consciousness with self-consciousness which has for its condition the eternal consciousness has brought about some of the difficult tangles of modern thought. And this confusion was started

by Kant to whom belongs the credit of having first discovered, so far as western philosophy is concerned, that all knowledge has for its background a pure, original, unchangeable consciousness that was called by him transcendental appereception. Kant was apparently dazzled by the light of his new discovery and, consequently, failed to notice that the original consciousness which conditions all our knowledge of objects cannot at the same time be the consciousness of the identity of oneself. The latter is conditioned by the former; and, consequently, the transcendental apperception is the presupposition of, and so cannot be identified with, the synthetic unity of apperception. To put it in terms of the advaita philosophy, the *chaitanya* is the presupposition or the transcendental background of *ahamkara*; the latter, as Kant rightly sees, involves the knowledge of objects and is possible only through consciousness of the synthesis implied in perception. But, for that very reason, it must not be identified with the pure consciousness or *chaitanya*. Similarly, Bosanquet rightly sees that self-consciousness is grounded in something more ultimate, but, for reasons that cannot be adequately shown here, he takes this ultimate ground to be a world or the active form of totality. We must avoid both these errors,—namely, first, the error of identifying the pure consciousness with self-consciousness, and, secondly, that of identifying the ground of self-consciousness with something other than consciousness,—if we were to extricate philosophical thought from a number of perplexing tangles including those arising from the problem of personal identity.

It is the indifference of the modern idealists to the palpable facts of dream-experience and dreamless sleep that is mainly responsible for the perplexities and evident prevarications which still exist in their otherwise excellent analysis of experience. And it is here that lies the root of the difference of the transcendental theory of modern idealism from that of Indian absolutism. According to the latter, the fact of personal identity which remains undisturbed by sleep is an unmistakable indication of the reality of pureconsciousness underlying self-consciousness. It is only because consciousness persists in deep sleep that Socrates waking, to borrow a well-known

example of Locke, can recognise himself to be the same Socrates who went to sleep overnight; on the other hand, it is because there was no self-consciousness in sleep that Socrates waking in the morning realises a gap or break in the flow of his psycical current. The conditions implied in our knowledge of an object, as rightly emphasised by Green, are, first, the modifications of our sensibility, and, secondly, an eternal consciousness. But what he does *not* emphasise is that consciousness may exist without the modifications, and that in the absence of the latter there can be no self-consciousness. Yet, an impartial analysis of our dreamless slumber should have shown him the truth of both these assertions. His insistence in different contexts on the difference between sentience and consciousness has been a very valuable intellectual conquest in the sphere of epistemology that may be easily compared with any of the scientific conquests in the world of matter.

But what has so far been said about the continuity of consciousness in deep sleep and the light it throws on the condition of self-consciousness should be sufficient to prove that the identification of the self as an eternal consciousness with self-consciousness has contributed to the original and life of some of the fundamental confusions of modern thought in respect of the problem of self. Here we come across one of the instances in which a comparative study of the problems of philosophy may be profitable undertaken with the resulting clarification of issues for a further step in our philosophical constructions. Finality in philosophy will perhaps remain for us an unattainable ideal, as it is in the field of scientific researches; yet, no pains are to be spared for narrowing down the sources of error. And for the attainment of this humbler ideal, we in India may make valuable contributions by means of a thoughtful exploration of our speculative treasures, and thus joining hands with our brothers across the seas in the common task of building up aperfectly systematic philosophy.

DIWAN BAHADUR HAR BILAS SARDA

BY

THE HON'BLE SIR PHIROZE C. SETHNA, Kt., O.B.E., M.C.S.,

Bombay.

IT affords me great pleasure to pay my tribute to Diwan Bahadur Har Bilas Sarda on the occasion of his completion of seventy years. As a writer, a social reformer and a publicist, he has deservedly won a high place throughout the length and breadth of India. It is impossible to exaggerate the value of his services to India in the cause of social reform. The Sarda Act will ever make his name memorable in the history of the movement for social reform in the Hindu community. That Act may not be perfect: it is quite true that it is still being violated, directly or indirectly, by some orthodox Hindus. But it cannot be denied that it is a genuine attempt to prevent early marriages in the Hindu society. The Hindu community will recognise its benefits more and more, and will always hold the name of Diwan Bahadur Har Bilas Sarda in deep veneration for this humane and beneficent piece of social legislation.

Diwan Bahadur Har Bilas Sarda is a veteran publicist, particularly in Ajmer. He has identified himself with all good causes in that province, and naturally his name there is a household word. As a member of the Legislative Assembly, he has done very valuable work, and as a member of the Central Legislature myself I can personally testify to the great respect and esteem which his colleagues in the Assembly felt for him. His sincerity, his level-headedness and his devotion to public interests ought to be a source of inspiration to the younger generations.

I associate myself heartily with the movement to present a complimentary volume of essays to him in recognition of his great services. He is a true servant of India. The keynote of his public life is sincerity, courage and the spirit of self-improvement, both individual and national. I offer him my hearty congratulations upon his having attained a green old age, and wish him many more years of devoted national service.

HAR BILAS SARDA.

BY

LADY HARTOG,

London.

I gladly join in this tribute to the work of Diwan Bahadur Har Bilas Sarda on the occasion of his seventy-first birthday.

He has earned the gratitude of all who have the cause of social reform at heart, and far better still, the gratitude, unuttered and unknowing, of hundreds of thousands, nay millions, of little girls who largely through his efforts, will have been spared cruel suffering, permanent ill-health or premature death.

In spite of all the difficulties and disappointments which have attended the practical working of the Act which will always be associated with his name, I think that there are few who would still refuse to admit that it has justified its insertion in the Statute Book. It has laid the foundation for more effective legislative action: it has given wide publicity to the whole subject of child-marriage.

The educated womanhood of India is solidly behind reform in this matter, and so intimately are education and child-marriage connected that I have no hesitation in saying that with the spread of education, the necessity for the Act will disappear.

If only the Indian public realised how much the advancement of the nation as a whole depends on the education of the women, there would no longer be that melancholy reluctance to spend an adequate proportion of public money on girls' education which still prevails almost all over India.

And by education I mean something which, though it be only primary education, will be worth having; which will give to the masses of Indian women, through the capacity to read, a richer and fuller life, based on knowledge which will be found reflected in the health, happiness and mental development of their children, so that it will repay its cost a thousandfold.

DIWAN BAHADUR HAR BILAS SARDA

BY

COLONEL C. W. WADDINGTON, C. I. E., M. V. O.,

Late Principal, Mayo College, Ajmer.

IT was a happy thought on the part of Mr. P. Seshadri and other friends and admirers of Diwan Bahadur Har Bilas Sarda that they should join in contributing to a volume of essays to be presented to him on the completion of his seventieth year, as a mark of their high esteem, and their grateful appreciation of his services in many fields of social activity. I should have considered it an honour to add a humble stone to this cairn of remembrance, if other pressing duties had left me leisure to do so. I may, however, be permitted to send a message of greetings and good wishes to the Diwan Bahadur on this happy occasion, in as much as my own connection with Ajmer, which has been the chief scene of his labours, dates back to more than thirty years ago. I will leave to abler pens than mine to assess the lasting value of his achievements in the legislative sphere, especially those connected with Child Marriage, popular education, and the health of the community, and will confine myself to the historical and antiquarian researches which have placed all lovers of Rajasthan under a deep debt of obligation to him. Rajputana yields to few provinces in India in the wealth of its ancient monuments and the interest of its chequered history. The tales of the old Rajput and Mahratta heroes (for these also have been illuminated by the Diwan Bahadur's vivid descriptions) have an undying charm for all those who are stirred by deeds of prowess and chivalry, while his more serious researches into the latest archaeological discoveries are of permanent value to students and scholars. Diwan Bahadur Har Bilas Sarda has deservedly been called the First Citizen of Ajmer, and as such I feel sure that his claim will long be unchallenged.

D. B. HAR BILAS SARDA

BY

DIWAN BAHADUR RAJA NARENDRA NATH,

Late Commissioner of Lahore.

LONG before I came in personal contact with Diwan Bahadur Har Bilas Sarda, I came across his book called *Hindu Superiority* which I read with very great interest. It is a compendium of information with regard to the literary and scientific achievements of ancient Hindus in various directions. Since then authors have written books dealing with special branches of sciences known to the Hindus, but I do not know of any other work which takes a bird's-eye view of all their intellectual achievements. The Diwan Bahadur must have made an extensive study of Hindu literature before undertaking the work, which has been appreciated even in England. Every Hindu should feel proud of the work. Diwan Bahadur's name is a household word amongst us on account of his Child Marriage Restraint Act. He will be remembered by posterity with feelings of gratitude and esteem. I observe, he derives his inspiration for reforms from that great Hindu reformer of the latter half of the nineteenth century, Swami Dayanand Saraswati.

The Diwan Bahadur's mind supplies all that the Hindus of the present day need most—a pride in our ancient culture in its purity and an ardent zeal for reforms for adapting it to modern conditions. He is an advocate of the equality of sexes with respect to their civic rights and he looks upon untouchability as foreign to the higher teachings of our philosophy. Untouchability must have been introduced at a time when all that our sages taught us was driven to the background. The Diwan Bahadur is also an advocate of the propagation of the idea of religious fraternity amongst the Hindus as opposed to the heirarchy of the caste-system.

I am highly pleased that it is intended to present him with a Commemoration Volume on his seventy-first birthday and gladly join in the tribute so well deserved by him.

THE HON'BLE NAWAB SIR ABDUL QAIYUM, K.C.S.I.,

Minister, N. W. F. Province, Peshawar.

I have had the privilege of knowing Diwan Bahadur Har Bilas Sarda rather intimately. He is one of those enthusiastic and never-tiring social reformers, who are out to divest our present day society of the shackles, which have been dragging it down for ages past. His reforming zeal is not confined to one phase of our society but is all-embracing. And as a leader of reform movement, he has placed the coming generation under a deep debt of obligation. May God, out of His infinite mercy, spare him for long to be a guide and philosopher to India which is just awaking.

SIR PURSHOTAMDAS THAKURDAS, Kt., C.I.E.,

Bombay.

I am very glad that those who have come in intimate touch whit Diwan Bahadur Har Bilas Sarda are presenting him with a volume of essays on the occasion of his completion of the seventieth year, in recognition of his work as a writer, social reformer and publicist. I came in contact with the Diwan Bahadur in the Legislative Assembly during the last decade, and I was always impressed by his very patriotic and nationalistic outlook. I join his many friends in wishing him many happy returns of the happy day and all strength to continue his very useful work for years more.

RAMANAND CHATTERJI,

Editor, "Modern Review", Calcutta.

I am glad our honoured countryman and friend Diwan Bahadur Har Bilas Sarda has completed seventy years of his useful life. Our ancient Hindu aspiration was for a life of a hundred years. May he live to see his centenary celebration and remain all along as dutiful a servant of the Motherland as he has hitherto been.

He has been one of the greatest friends of the girls and boys of India by restoring to them the natural right of enjoying in full the strength and joy of girlhood and boyhood. He has thus substantially promoted the cause of the regeneration of India. If the Child Marriage Restraint Act has not been as effective as he wanted to make it, it is not his fault.

By the books which he has written, he has helped the Hindus to get rid of their conscious or unconscious sense of inferiority.

My best wishes and cordial greetings go with these few lines.

DIWAN BAHADUR DHARM NARAIN, Bar-at-Law

Prime Minister, Udaipur.

THE name of Diwan Bahadur Har Bilas Sarda is well-known throughout the length and breadth of India and far beyond it as the author of the famous Act which is popularly known as 'Sarda Act'. Besides rendering great services to India in connection with this Act, his services in various directions in the Province of Ajmer-Merwara are already well-known. He will be remembered by posterity as one of the luminaries of Ajmer-Merwara. I congratulate him on his seventy-first birthday and wish him long, happy and prosperous life.

RAO SAHIB KESRI SINGH,

Diwan, Kishangarh.

I hold Dewan Bahadur Har Bilas Sarda in very high esteem. His work as a Member of the Legislative Assembly brought him into much lime-light especially on account of his Child Marriage Restraint Act. But his fame in Rajputana as a man of wide learning had existed long before, and my respect for him on account of his Archæological and other good works is very great. I wish him many happy years yet to come.

HAR BILAS SARDA

BY

SETH SOBHAG MAL LODHA.

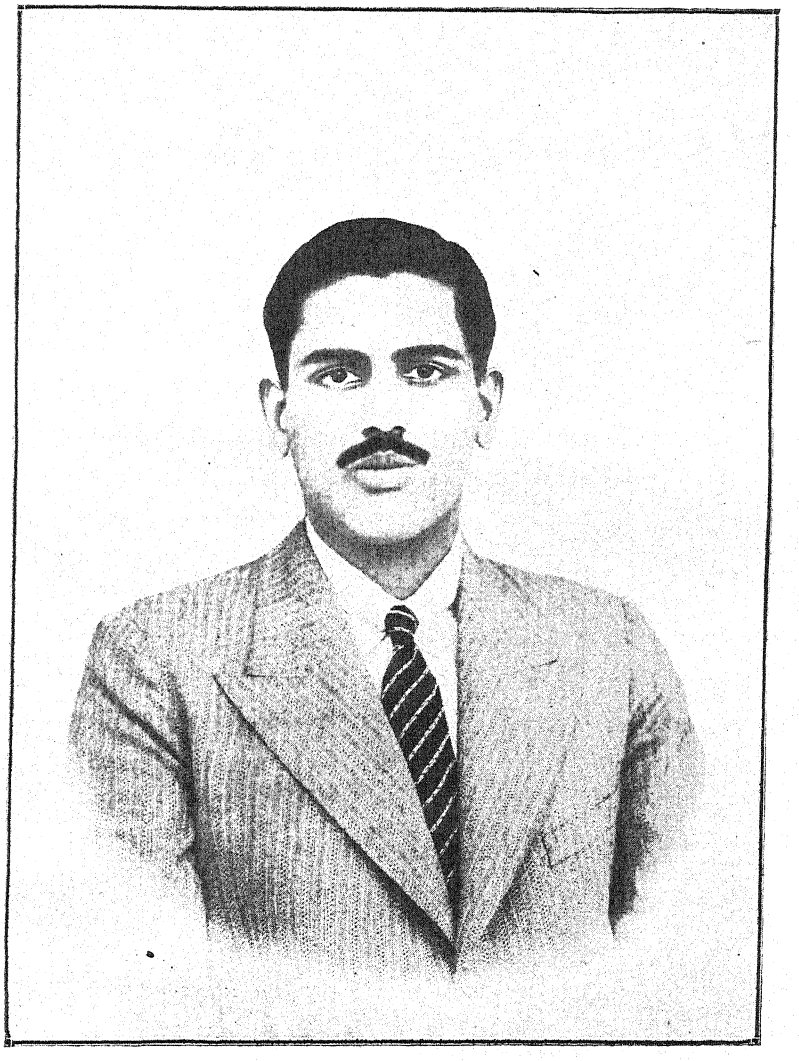
Banker, Ajmer.

ONE of the most prominent, respected and lovable personalities in Ajmer, Diwan Bahadur Har Bilas Sarda has long been associated with my family. My grand-father Diwan Bahadur Umed Mal Lodha and his brother Rai Bahadur Samir Mal Lodha were among his best friends. It is however my privilege and pleasant duty to pay tribute to Mr. Sarda on the occasion of his finishing seventy years of a life full of service and work.

Diwan Bahadur Sarda is a pioneer among the social reformers in India. In spite of handicaps, oppositions and not very strong support from public opinion, Mr. Sarda carried his "Child Marriage Restraint Bill" through the Central Legislature because of his earnestness and transparent sincerity, which are marked features of his character. As social worker, reformer, writer, legislator and historian of the first importance, Mr. Sarda has made a name for himself which will not be easily forgotten for many generations. The good coming out of his Act will itself speak eloquently of the immense good, Mr. Sarda has done to the Hindu community and Hindu culture, of which he has been a keen admirer all his life. Har Bilas Sarda is a household word in Ajmer, Rajputana and through the length and breadth of India.

> "Popularity is a crime from the moment it is sought. It is only a virtue when men have it whether they will or not."

May God shed his blessed spirit richly on Diwan Bahadur Har Bilas Sarda, and may he be spared for many years to live with us, to watch for himself the coming of stronger and healtheir faces in Ajmer and all over India.



SETH SOBHAGMAL LODHA ,BANKER, AJMER.

सन्देश

जमनालाल बजाज

ट्रेज़रार, इण्डियन नेशनल कांग्रेस.

शारदा-क़ानून पास करवा कर बाल-विवाह जैसे आत्म-घात की रूढ़ि से देश को बचाने का श्रेय श्री शारदाजी को ही है। आपकी अन्य भी उल्लेखनीय सामाजिक सेवाएं हैं। ईश्वर आपको दीर्घायु प्रदान करे।

सेठ जुगलकिशोर बिड़ला कलकत्ता,

हर्ष का विषय है कि पूज्य शारदाजी अपने ७१वें वर्ष में प्रवेश कर रहे हैं। श्री शारदाजी एक प्रधान पुराने आर्यसमाजी हैं। आपने हिन्दू जाति के उत्थान के लिये यों तो सदा से ही अदम्य उत्साह के साथ काम किया है, किन्तु इस ओर उनका चिरस्मरणीय और ऐतिहासिक कार्य 'शारदा-एक्ट' है। यद्यपि वह एक्ट जितना प्रभावशाली होना चाहिये था, वह कई एक कारणों से अभी तक नहीं हो सका है। तब भी श्री शारदाजी ने जो कुछ भी कर दिखाया वह हिन्दू जाति के इतिहास में अमर रहेगा।

आशा है कि श्री शारदाजी इसी प्रकार के महान् कार्य भविष्य में भी करते रहेंगे।

हरबिलासजी सारडा

राव गोपालसिंह, खरवा-नरेश.

राजपूताने के गण्यमान्य वर्तमान मुख्य पुरुषों में से दीवान बहादुर हरबिलासजी भी एक हैं। हरबिलासजी के निज को सब जानते हैं, परन्तु उनके वंश के विषय में लोग बहुत ही कम परिचित हैं, इसलिये संक्षेप से उनके वंश के विषय में कुछ लिखा जाता है। हिन्दुओं का वैश्य समूह अधिकांश क्षत्रियों (राजपूतों) से निकला हुआ है, परन्तु वैश्यों में कई समूह ऐसे भी हैं जिनमें हिन्दुओं की अन्य जातियों के लोग भी मिले हुए हैं, जैसे कि ओसवाल, जिनमें भी अधिकांश तो राजपूतों से ही ओसवाल बने हैं, परन्तु इसके सिवाय अन्य उच्च से लेकर नीचे तक की हिन्दू जातियाँ भी इस समूह में मिल गई हैं; और इसका कारण हुआ जैनधर्म, यानी जो जो जैनधर्म स्वीकार करते गये इस समूह में मिलते गये, परन्तु माहेश्वरी वैश्यों के लिये यह बात बिल्कुल नहीं है। सारे ही माहेश्वरी शुरू से अब तक हिन्दू ही बने हुए हैं। माहेश्वरी जाति में जितनी भी भिन्न भिन्न शाखा हैं, वे सब पँवार, चौहाण, सोलंकी, गहलोत, राठौड़ आदि राजपूत शाखाएं हैं। केवल शस्त्र उठाना छोड़कर व्यापारिक व्यवसाय करने से ही वे जुदे बन गये। दीवान बहादुर हरबिलासजी का वंश भी इन्हीं में से एक है। राजपूताने के प्रसिद्ध वीर राठौड़ वंश की दूदावत (मेड़तिया) शाखा के चित्तौड़ के प्रसिद्ध जयमलजी के आठवें पुत्र माधवदासजी के मंत्री दीवान बहादुर हरबिलासजी के पूर्वज थे और उसी दिन से माधवदासजी के वंशजों के साथ इनके पूर्वजों का अत्यन्त घनिष्ठ परस्पर-हितकारक सम्बन्ध सैकड़ों वर्षों से चला आ रहा है। उनके युद्ध, विग्रह, राज्यशासन, शान्ति, प्रबन्ध आदि कार्यों में इनके पूर्वजों का गहरा हाथ बना रहा है, क्योंकि इनके पूर्वज परम्परा से उन ठिकानों के प्रबन्धकर्ता बने रहे हैं।

राजपूताने की उस वास्तविकता को, जिसके कारण राजपूताने ने इतना महत्त्व पाया है, हरबिलासजी खूब समझते हैं। खूबियों से भरे हुए राजपूताने के रहन-सहन खानपान, चालचलन, व्यवहार, साहित्य, सिद्धान्त, उद्देश्य के महत्त्व को, उन उच्च

भावपूर्ण उद्देश्य व आशयों को, जिनके कारण राजपूताने ने इतना महत्त्व पाया था, तथा उनमें सामयिक अच्छी बातों का मेल मिलाकर समयानुकूल संशोधन करके उन्नति कैसे की जा सकती है, आदि बातों को दीवान बहादुर हरबिलासजी के समान समझनेवाले कठिनता से ही दो-चार पुरुष मिलेंगे। अत्यन्त कठिन समय की विपरीत गति से विवश होकर जो कार्य नहीं किया जा रहा है उसका हरबिलासजी को खेद है। हरबिलासजी पूरे समाज-संशोधक विचारों के आदमी हैं, परन्तु उन समाज-सुधारकों (reformers) में से नहीं हैं जो भारतवर्ष की सारी ही बातों को मिटाकर विदेशी को स्थान देना चाहते हैं, किन्तु हरबिलासजी तो इस सिद्धान्त के पूरे विरोधी हैं। वे तो केवल यही चाहते हैं कि अपनी महत्त्वपूर्ण प्राचीन बातों को रखते हुए विदेशियों की अच्छी बातों को ग्रहण करें।

राजपूतानेवालों के पूर्वजों के महत्त्व-द्योतक इतिहास ने राजपूताने के हितैषियों की सहानुभूति और विरोधियों की कूटनीति से भरी हुई दृष्टि को आकर्षित कर लिया, इसलिये राजपूताने के उन गुणों को मिटाने के लिये कूटनीति से भरे हुए जो विधि-पूर्वक प्रयोग राजपूताने पर हुए और होते रहते हैं, वैसे दूसरे प्रान्तों पर नहीं हुए; इसी कारण से राजपूताने की आज ऐसी स्थिति है। इन उपर्युक्त बातों के मर्म को हरबिलासजी के समान जानने वाले थोड़े ही पुरुष हैं। इन हानिकारक आक्रमणों से बचने के क्या उपाय हो सकते हैं, इसको भी हरबिलासजी खूब जानते हैं और उन उपायों के न होने से जैसी विकट स्थिति है उसको भी खूब समझते हैं तथा समय-समय पर निज शक्ति के अनुसार स्थिति-सुधार का कुछ उद्योग भी करते रहते हैं।

दीवान बहादुर हरबिलासजी बड़े साहित्यप्रेमी हैं। राजस्थान के साहित्य में जो खूबियाँ, विचार, आशय व राजपूतों के चरित्र को व्यक्त करने के भाव भरे हुए हैं, उनको हरबिलासजी के समान समझने वाले राजपूताने में कम ही पुरुष होंगे। हरबिलासजी एक अच्छे इतिहासवेत्ता भी हैं। यहाँ पर और भी इतिहासवेत्ता हैं, परन्तु इतिहास या अन्य किसी विषय को जान लेना और जानकर उसको यथोचित शब्दों में प्रदर्शित करना, यह दो भिन्न बातें हैं। ऐसे कई लोग देखने में आते हैं जो किसी विषय को जान तो लेते हैं, परन्तु उसको यथोचित शब्दों में प्रगट नहीं

कर सकते। इतिहास एक ऐसा विषय है कि प्राचीन समय की भली-बुरी घटनाओं को और इतिहास-नायकों के चरित्रों को यथोचित रूप से प्रदर्शित न किया जाय, तो उसका कुछ भी महत्त्व नहीं रहता। ऐसे इतिहासवेत्ता तो हैं, जो इतिहास जानते हैं और जिन्होंने इतिहासवेत्ता होने का नाम भी कमा लिया है, परन्तु उनमें उन महत्त्वपूर्ण घटनाओं को महत्त्वपूर्ण यथोचित शब्दों में प्रकाशित करने की योग्यता नहीं है और वे लोभ तथा ईर्ष्यावश बुरी को भली और भली को बुरी लिख देने से भी नहीं चूकते। कोई कितना ही बड़ा इतिहासवेत्ता क्यों न हो जावे, यदि वह हीन, दीन, मलीन आशय का है, तो वह महत्त्वपूर्ण विषय का यथोचित महत्त्वपूर्ण शब्दों में वर्णन नहीं कर सकता। उसकी लिखी हुई घटना केवल लड़कों की कही जाने वाली साधारण कहानी के शब्दों जैसी हो जावेगी, प्रभावोत्पादक शब्दों में नहीं होगी। आधुनिक समय के इतिहासवेत्ताओं में श्री सर यदुनाथ सरकार और दीवान बहादुर हरबिलासजी शारदा ही ऐसे लेखक हैं जिनकी लेखनी में ओजस्वी प्रभावोत्पादक और शिक्षाप्रद बल है और जो उच्च महत्त्वपूर्ण घटनाओं का यथोचित महत्त्वपूर्ण शब्दों में प्रदर्शन कर सकते हैं; वैसे ही दोषपूर्ण ऐतिहासिक घटनाओं को यथोचित शब्दों में प्रगट करने की योग्यता है। दीवान बहादुर हरबिलासजी ने "महाराणा कुंभा", "महाराणा साँगा", "महाराजा हमीर", "हिन्दू सुपिरियोरिटी" आदि कई ऐतिहासिक पुस्तकें लिखी हैं।

वर्तमान भारत में शासक और शासितों के परस्पर के राजनैतिक स्वत्व-सत्ताधिकार का विषय सर्वोपरि है और आजकल जितनी हलचल देखने में आती है, उसका मुख्य विषय यही बना हुआ है। वर्तमान प्रान्तीय या देशव्यापी राजनैतिक परिस्थिति को समझने की हरबिलासजी में पूरी योग्यता है और वे समय समय पर यथाशक्ति कुछ उद्योग भी करते रहते हैं।

अब भी हरबिलासजी कई पुस्तकें निर्माण करने का विचार कर रहे हैं, परन्तु वृद्धावस्था तथा शारीरिक अस्वस्थता के कारण उनसे शारीरिक तथा मानसिक परिश्रम अधिक नहीं होता। ईश्वर हरबिलासजी को चिरायु तथा नीरोग रक्खे।

DIWAN BAHADUR HAR BILAS SARDA

I

PRINCIPAL EVENTS OF HIS LIFE.

1867 A. D.	Har Bilas Sarda was born at Ajmer on 3rd June.
1876 A. D.	Was married on 16, November (Margshirsh Sud 1st, S. 1933).
1883 A. D.	Passed the Matriculation Examination (Calcutta University) from the Government College, Ajmer.
	Was present in the Bhinai House, Ajmer, when Swami Dayanand Saraswati breathed his last there on 30 October at about 6 p.m.
1885 A. D.	Passed the Intermediate Examination from the Ajmer Government College.
1888 A. D.	Passed his B. A. Examination with Honours in English from the Agra College.
	His Wife died.
1889 A. D.	Was appointed a senior master in the Government College, Ajmer on 9, August.
1890 A. D.	Married the second time in May at Rupangarh, Kishengarh State.
1892 A. D.	Appointed Guardian and Tutor to H. H. the Maharawal of Jaisalmer.
	His father, mother and his only sister died between April and November.
1900 A. D.	Second wife died after child-birth.
1901 A. D.	Married the third time on 22, November, 1901 A. D. at Bhatyani near Nasirabad.
1902 A. D.	Reverted to British Service in the Judicial Department, Ajmer-Merwara.

1902 to 1923 A. D. Held various appointments in the Judicial department of Ajmer-Merwara, as Extra Assistant Commissioner and Additional Sub-Judge; Deputy Magistrate, Beawar; Judge, Small Cause Court Ajmer; Sub-Judge at Beawar; and Officiating District and Session's Judge, Ajmer-Merwara.

1924 A. D. Retired from British Service in January.

1925 A. D. Was appointed Senior Judge, Chief Court, Jodhpur.

Public Activities.

1885 A. D. Joined the Arya Samaj, Ajmer.

1888 A. D. Was elected President of Arya Samaj, Ajmer, and President of Arya Pritinidhi Sabha, (Representative Society of the Arya Samajes of) Rajputana and Central India.

1889 A. D. Became one of the Founders of the D. A. A. V. School, Ajmer and President of its School Committee.

1890 A. D. Was elected member of the Paropkarini Sabha.

1893 A. D. Was elected Joint Secretary of the Paropkarini Sabha and later became its Secretary.

1894 A. D. Was elected member of the Ajmer Municipal Committee: twice re-elected. Resigned in 1902 A. D.

1914 A. D. Was appointed Secretary of the Ajmer-Merwara Publicity Board during the World War and was mentioned in H. E. the Commander-in-Chief's Despatch to the Secretary of State at the conclusion of the War.

1924 A. D. Was elected President of the All India Vaisha Conference at Bareilly.

Was elected member of the Imperial Legistative Assembly, from Ajmer-Merwara.

1925 A. D. Introduced *The Hindu Child Marriage Bill* in the Legislative Assembly.

1927 A. D. Was re-elected member of the Legislative Assembly.

1928 A. D. Organized the Rajputana Women's Conference.

Presided at the Postal and Railway Mail Service Conference, Central Circle, at Ajmer.

1929 A. D. (September) Carried the the Child Marriage Restraint Act through the Central Legislature and placed it on the Statute Book.

1930 A. D. Was re-elected Member, Imperial Legislative Assembly.

1930 to 1934 A. D. Was elected Deputy Leader of the Nationalist Party in the Legislative Assembly: was appointed to the panel of Chairmen of the Legislative Assembly and twice took the chair of the Assembly; was elected a member of the Public Petitions Committee. Was for a short time President of the House Committee of the Legislative Assembly. Introduced the Ajmer-Merwara Court Fees Amendment Bill in the Central Legislative, which was passed. Also introduced a Bill to prohibit smoking by children in Ajmer-Merwara. It was passed by the Assembly but was thrown out by the Council of State. Was appointed member of the Government of India Primary Education Committee and toured in the N. W. Frontier Province, the Tribal Territory and in the Provinces of Delhi and Ajmer-Merwara; was elected member of the General Retrenchment Committee appointed by the Government of India as also member of the General Purposes Sub-Committee of it in 1930. From 1927 to 1934, was member of the Standing Finance Committee of the Government of India.

1933 A. D. Was appointed Non-Official visitor of the Deoli Detention Jail.

Elected General Secretary of the Society which organized the Dayanand Semi-Centenary Celebrations at Ajmer and was President of the All-India Swadeshi Industrial Exhibition.

Was Elected President of the Dayalbagh Industries Exhibition held at Ajmer.

Was appointed a Member of the Committee appointed by Government to inquire into the administration of the Ajmer Municipal Committee. Has been for several years a member of the Victoria Hospital Committee, Ajmer.

1934 A. D. Was elected Senior Vice-Chairman of the Ajmer Municipal Committee.

1937 A. D. Was Elected President, Reception Committee of the Rajputana Central India and Gwalior Co-operative Conference.

Was appointed member of the Leper Board, Ajmer.

II

Literary Activities.

1883 A. D.	Contributed a series of articles to the *Arya Magazine*, Lahore.
1889-90 A. D.	Was elected member of the Royal Asiatic Society of Great Britain and Ireland; Fellow of the Royal Society of Literature, Great Britain and Ireland; Fellow of the Royal Statistical Society of London: Fellow of the Teachers Guild of Great Britain and Ireland; Member of the Statistical Association of Boston, U. S. A.; and Associate of the Royal Archæological Institute of Great Britain and Ireland.
1906 A. D.	Published *Hindu Superiority*.
1911 A. D.	Published *Ajmer; Historical and Descriptive*.
1913 A. D.	Contributed a paper on *Prithviraj Vijaya* in the *Journal of the Royal Asiatic Society, Great Britain and Ireland*.
1915 A. D.	Published *Maharana Kumbha*.
1918 A. D.	Published *Maharana Sanga*.
1919 A. D.	Read a paper on *Jāngaldesh and its capital Ahichhatrapur*, before the first Indian Oriental Conference held at Poona.
1921 A. D.	Published *Hammir of Ranthambhor*.
1924 A. D.	Read a paper on the Vaisha Community of India as President of the All India Vaisha Conference at Bareilly.
1926 A. D.	Wrote a paper on the Daroghas of Rajputana at the request of the Political Secretary to the Government of India.
1930 A. D.	Wrote *Introduction* to the *Abnormal Death Rate in Beawar*. Wrote a minute on Primary Education in Ajmer-Merwara for the Report of Primary Education Committee of the Government of India.
1931 A. D.	Contributed *Introduction* to Mr. Ramgopal's *Selections from Ingersoll*. Contributed an article to the *Golden Book of Tagore*.
1933 A. D.	Edited the *Dayanand Commemoration Volume*.
1936 A. D.	Published his *Speeches and Writings*.

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